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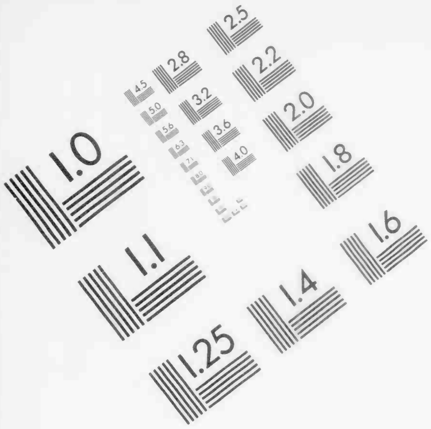

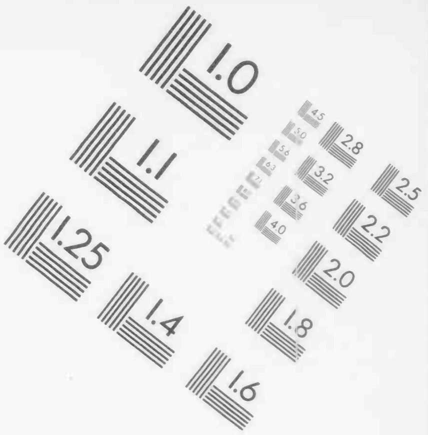

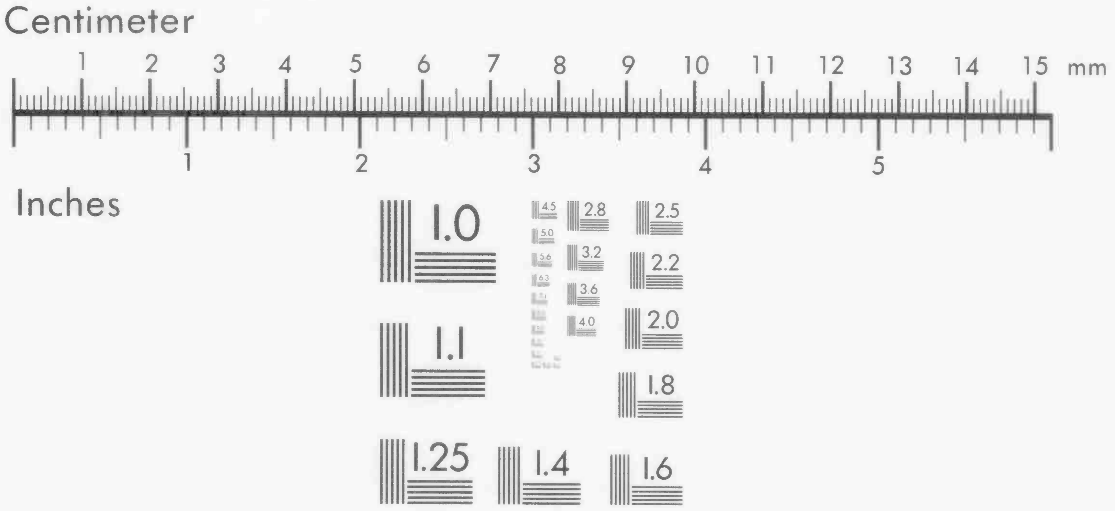
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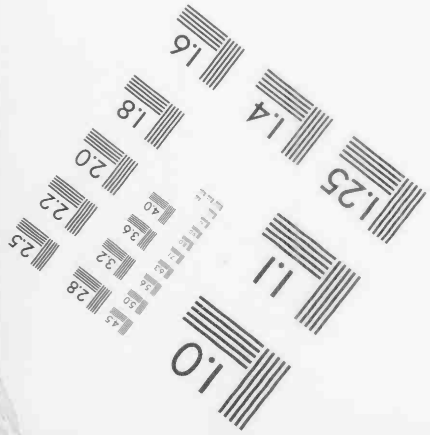

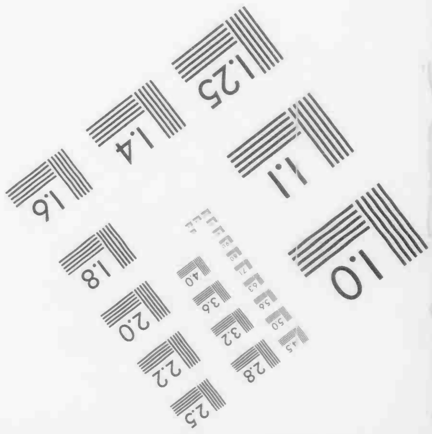

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RUSSIAN RELIGIOUS NEWS SERVICE

December 29, 1930

from

347 Madison Avenue,
New York City

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TRANSLATION

Krestianskaya Gazeta, No. 59, July 9, 1930.

TOLSTOY AND PETROLEUM

.... The cooperative store of Karavaeff purchased a large lot of books. Among these books were a great number of Tolstoy's works. In a few weeks the members of the cooperative store declared: "The goods have been brought; on Monday they will be given out."

Early in the morning there were already a number of people standing in file before the cooperative store. It became known that Tolstoy would be given out.

"They are giving them out." "What are they giving out?" "They are giving out Tolstoy." "And what kind of material is that? Is it textile material? Or is it leather? And what can one sew out of this Tolstoy?"

The first purchasers came out of the store and declared: "Tolstoy - is only books and books upon which you cannot even write, because there is print on all the pages. It is worth nothing for agriculture or for our homes."

Very soon there was nobody left standing in the file. The books sold badly. Then comrade Petrukhin, remembering instructions received for the spreading of books, thought of the following measure:

"By means of our trade channel the book will be in demand, with the help of petroleum."

The manager was somewhat frightened: "Is it the opinion of the comrade that the books should be burnt?"

Then Petrukhin explained wherein his plan consisted, and the manager consented to his plan. So now Tolstoy is much in demand: everybody wants to buy his works. Every consumer receives one of Tolstoy's books; for instance: "God Sees the Truth, but Will Not Pronounce Judgment Soon," and together with this "god" he receives half a litre of petroleum. Till quite recently it was next to impossible to purchase petroleum in the cooperative store. Now the consumers are satisfied:

"What a good author Tolstoy is," they say, "without him we should still be sitting in the dark."

M. DOLIN.

TRANSLATION

Pravda, No. 194, Wednesday, July 16, 1930.

MAKING USE OF THE HOUSES CONFISCATED FROM THE KULAKI FOR SCHOOL AND PRE-SCHOOL ESTABLISHMENTS

The Council of the People's Commissaries of the RSFSR has proposed to the Councils of the People's Commissaries of the autonomous republics and to the county and provincial executive committees to take immediate measures that the instruction of the government should be carried out; namely that all the houses confiscated from the kulaki (well-to-do peasants) suitable for schools or pre-school establishments should be given over exclusively for this purpose.

The local executive committees must go over the lists of the houses confiscated from the kulaki, so that those of them which are suitable for schools should be immediately made use of; this must be done quite independently of the fact of these houses being or not being used by some other institution.

To adapt the houses confiscated from the kulaki for the needs of the schools and the pre-school establishments, the local executive committees must assign the necessary funds; they must also encourage social and economic organizations and the population itself to find funds for the purpose.

TRANSLATION

Krestianskaya (Peasants') Gazeta, No. 68, August 2, 1930.

(Paid advertisement)

MEASURES FOR THE PREVENTION OF PREGNANCY.

Recommended by the Central Scientific Committee of the Narcomzdrav (People's Commissariat for health protection).

Cream "Preconsol" with the necessary implements; price 1 rouble.

Cylinders "Contraceptin"; 20 for 80 copecks.

Globules "Contraceptin"; 20 for 1 rouble 20 copecks.

TRANSLATIONS

Pravda, No. 251, Thursday, September 11, 1930.

WE AGAIN HEAR THE BARKING OF DOGS FROM THE VATICAN GATEWAY

The Pope cannot keep quiet. The failure of the "Crusade", a very bucket full of cold water thrown at the head of the Vatican, has not cooled its antisoviet ardor. Fully aware of the failure of the first experiment, the Vatican is attempting to renew its "Christian" work, but to renew it with new measures.

The workmen and the peasants of capitalist countries not only remained completely indifferent to the"Crusade" and to the sufferings of the Church, sufferings that were described so vividly in the bourgeois newspapers; but they even made use of the Pope's initiative to demonstrate their sympathies towards the USSR and their readiness to protect it against imperialistic intervention. The Pope has understood that the workmen are an ungrateful audience for his antisoviet sermons. Therefore he considers it best now to turn to the governments of civilized countries and to the rich capitalists for the preparation of a new "Crusade." He hopes that they will be capable of listening to the voice of the church bells of Rome.

The Pope begs all governments to form one undivided front to fight against the USSR. He proposes to form an international retrograde propaganda organization, a "League of Morality." This League will give the necessary information to the newspapers of all political tendencies, and it will organize an anti-soviet propaganda in the factories and in the labouring districts. The Pope even gives all the details regarding the methods of anti-soviet propaganda. He advises to make use of films, photos, etc. There can be no doubt that the Holy Father reckons on the help of specialists from the USSR, such as Drujilovsky, Orloff, Ucleneff.

The aim of the new campaign of the Pope is to call forth an antisviet war. The Pope, in the simplicity of his heart, proposes to achieve this plan in a very direct manner. He proposes: The convocation of a World Anti-Soviet Conference of all capitalist countries. However, is not this plan too simple? Briand for the same object wanted to assemble only European countries, and the manner he chose to do so was less risky and better disguised. But even he failed. Even among the most soviet-hating governments it will be difficult to find anybody willing to assemble an international conference with the open aim of calling forth an anti-soviet war. Even Poland, so dear to the heart of the pope, tried to disguise the attempt of creating a Baltic-Balkan antisoviet bloc under the garb of an agrarian conference. The Hole Father of the Vatican appears somewhat simple-minded in diplomacy. (However, perhaps this is done on purpose). But besides the concrete results which will be the consequence of his move, it once more and for the thousandth time shows up the profound venality of the Church and the part it plays as the weapon of a capitalistic reaction. For the workmen all over the world it is one more signal: To be on their guard in all that concerns the defence of the USSR, the fatherland of all the toilers!

TRANSLATION

"Tverskaya Pravda," (The Truth From Tver) No. 215, Friday, Sept. 19, 1930.

LET US STRENGTHEN THE FRONT OF THE MILITANT GODLESS.

LET US FIGHT AGAINST ALL WHO KEEP TO OPPORTUNISTIC TENDENCIES AND DO NOT UNDERSTAND THE IMPORTANCE OF ANTIRELIGIOUS PROPAGANDA.

(EXTRACTS)

One of the strongest weapons in the hands of our class foes is religion, the Church, and the various sects.

Religion strives to make the proletariat give up their strong will, give up class struggle, give up the active reconstruction of socialism.....

The tactics of our foe have a subtle sting in them. Quoting of the Bible the priest Gvozdeff used the most up-to-date, the most vital slogans of the church members for struggle against the bolsheviks and against the soviet government. These "catchers of human souls" study the psychology of the masses of those workmen who are still poisoned with "spiritual poisonous brandy." The religious octopus knows how to stretch out its feelers just to those spots where the work of socialistic reconstruction is being made, where the struggle for achieving the finance and economic plan is acutest, where the slogan of the Party "The Five Year Campaign in Four Years" is being realized. There, to the factories, to the machines, the church members stretch out their dirty paws. This is something we must always keep in mind.

WE BECOME MEMBERS OF THE ASSOCIATION OF THE GODLESS.

"We, the young godless, will strengthen our struggle against religion to counteract the cunning tricks of the priests and the sectarians. We, all the elder pupils of the third and fourth form, become members of the association of militant godless."

(Extract from the resolution of the general meeting of the pupils of the school No. 2. 480 members were present.)

... In answer to all kinds of Gvozdeffs we must declare the mobilization of all our forces against religion, in whatever form it should manifest itself.

Religion is a brake. A brake hindering our advance; a brake preventing the masses of toilers from taking part in the socialist reconstruction....

TRANSLATION

Pravda, No. 260, Saturday, September 20th, 1930.

The members of the GPU have investigated the case of a whole group of persons who were speculating and concealing silver and gold coins.

The names given in the following list are those of the most harmful concealers, who not only collected coins, but also carried on counter-revolutionary propaganda:

Maxim Abramovitch STOLIAROFF, cashier (From the Central Black-Soil region)

Feodor Pavlovitch ORLOFF who kept boats which he hired by the hour (Saratoff)

Ivan Vassilevitch STEFANOFF (minister of religion) Bielorussia

hin
Vassilii Petrovitch Razshazik/- without definite occupation (Leningrad).

Jacob Sergueevitch KOROBKOFF, former police agent. (Leningrad).

Nikolai Nikolaivitch ZAITZEFF - cashier (Leningrad).

Afanasii Mikhailovitch BARANINA - merchant (Leningrad)
FINIKOFF,
Petr Mikhailovitch/- minister of religion (Leningrad)

Large sums of silver coins have been found in their homes. The GPU has sentenced them to execution. The sentence has been carried out.

At the same time the GPU has sentenced 436 persons to be sent to the concentration camps, for having concealed and speculated with silver coins. The sentences vary from 3 to 10 years. These persons resided in various provinces and republics of the USSR (Moscow pr. North-Western, North Caucasus, Central Black-Soil region, Ukraine, etc.)

TRANSLATION

Comsomolskaya Pravda, No. 236, November 21, 1930.

OPPRESSION BY THE KULAKI.

The village in which this orgie of the kulaki is taking place is situated only 15 kilometers from Kursk; there are 150 homesteads in it; 10% of them belong to the kulaki.

In this little "nest" we find a church; several thousand rubles have been xxx spent for its repairs. Instead of the village soviet it is the priests and the kulaki who influence the poor peasants. In February already they broke up the collective farm of the first Kossinoff community. Only one collective farm of the second Kossinoff community has been left. The kulaki and their friends are leading a wild campaign both within and outside the collective farm; they spread rumors of the downfall of the soviet government, of war, of famine in the collective farms; they declare that the collective farm is a new form of servitude, etc. etc. The kulaki destroy the crops of the collective farmers. They intoxicate young hooligans who then thrash the collective farmers. The collective farmers bolt their gates before sunset and are afraid of going out of their houses. For instance on the 19th of August the adherents of the kulaki entered the house of the collective farmer M.P.Shchukin and demanded that two collective farms: Shchukin and Fonnir should be given out to them. That same evening a group of hired hooligans hid in the homestead of the kulaki Nestroevy. One of them, I.I.Astakhoff, attacked a group of collective farmers. Quite by chance the latter received nothing worse than some slight bruises and escaped by flight. The kulaki have twice already thrashed two comsomoltzy of the village. In spring, after the breaking up of the collective farm in the first community, seven owners of homesteads asked to be received as members of the collective farm of the second community. The village soviet delayed in appointing the necessary quantity of land and did all it could to hinder the work of the collective farmers. The land was given only after much pressure on the 20th of August, 1930. Nobody has received information regarding the privileges granted by the Party and by the government to the collective farms.

Thus the village soviet has in reality become part of the kulaki's work. Immediate measures must be taken against the kulaki, who are oppressing the collective farmers and the poorest peasants.

ZTCO

TRANSLATION

Pravda, No. 268, Monday, September 29, 1930.

..... In the midst of two first-rate collective farms, in which the farms work well and eat well, there is a small comsomol community, in which they work well, but in which they decidedly do not eat well. This community is of quite recent growth and has named itself: "A Present to the XVIth Congress of the All-Union Communist Party." The neighbouring individual farms look upon this community with a kind of ironic sympathy. The lads here are not bad, but they are decidedly hungry.

Thirty comsomoltzy, girls and boys, were given the homestead of a kulak, who had been expelled from there. They also received 150 hectares of sown fields. The house was quite empty, the stables, barns, and cellars likewise. There was some grain and some oats, that had been hidden by the kulak. The comsomoltzy gave them stock for the farm. Their richer relations helped them during the first few days. The collective farm Lorino-Vodino made a present of four cows, and the commune "Iskra" of 819 kilograms of flour.

The young people work as hard as they can. They live in empty huts; the girls sleep on boards, the boys simply on the floor. The harvest has been good, and it would have been quite possible for the young community to acquire a certain well-being from the very first year. But so far the community just manages to keep its head above water and its most substantial food are the good wishes which were showered on it by all kind of organizations: Party, Comsomol, and Trade Union. In August the flour will have been eaten; one of the four cows died; the members of the commune are visibly thinner, and have lost their good spirits.

As the comsomol commune was situated between two strong and wealthy collective farms it had expected some help from them; it thought that they would give constant attention to its needs, that they would guide their first steps; that the help would not be limited to one present. However no such aid was forthcoming. The Lorino-Vodino collective farm and the commune "Iskra" had enough troubles and business of their own. They did not consider it to be their duty to uphold other neighbouring collective farms. But the success or failure of a comsomol commune does not concern only that one commune. The failure of any collective farm reacts on all the local collective farm movement. The comsomol community is being silently, but continuously and critically watched by hundreds of the neighbouring individual farms. One thing is to be noticed here. This young commube, still weak and not organized, from the very outset, kept aloof from all the others. It not only avoided all connections with the locak youth of the poorest and average peasants (these might have come to help it), but openly declared that the comsomol commune was a commune only for comsomoltzy; that only these would be accepted as members of it. Instead of starting a strong collective farm work in the village, the organizers of this commune narrowed the field of their activity to the utmost limits.

The collective farms wipe out the old boundary lines of former individual ownership. This is a great revolutionary work in the village. But some of the collective farms immediately start drawing up their own boundary lines between their property and that of the mass of the peasants. They separate themselves from individual owners; create their own collective-farm little world. They grow so accustomed to it that they do not like to go out of the boundaries of their own well-organized homestead. But such a separatistic attitude of collective farming is not the ideal of collectivization, even though these new collective farms have good buildings, even if the spirit of life in them is a collective and not an individual one, even if the members of it are well clothed in leather coats.

D. Zaslavsky.

TRANSLATION

Comsomolskaya Pravda, No. 247, October 2, 1930.

3/ ... The ever increasing speed of our industry and the carrying out of the economic and financial program are often hindered by our backwardness in every day life. What do the groups do to hasten the collectivization of every day life? We must gain experience in organizing communities, colective bodies, educational cooperation.

4/ The struggle to attract the youth is being carried on on all the fronts. The work is least of all successful on our antireligious front. What must the work of a comsomoletz be in the midst of the militant godless? We must discuss the manner and methods of work of the youthful section of the Militant Godless.

THE ORDER OF "OBLOMOFF"

(Oblomoff is a type in one of Goncharoff's novels; he is the prototype of laxiness and inertness. N. of Tr.)

The Comsomol organization of the Karssun region has introduced the custom of giving the "Order of Oblomoff" to all the groups that work badly. This is done instead of inscribing their names on the black list. Four groups have already received this order. The effect of such a "reward" is very satisfactory. The groups immediately begin to work better.

TRANSLATION

Comsomolskaya Pravda, No. 247, October 2, 1930.

EVERY STEP - IS A STRUGGLE FOR THE WORK OF THE PROLETARIANS

In what manner must the young generation learn communism. It can do so only in connecting every step it takes, in learning and education with the constant struggle of the proletarians and the labouring against a society of oppressors.

Two parallel groups of the Ijeff school for the youth of collective farmers have graduated before the end of the term (March 15th, 1930). This was done so that they could work in the farms. The task set before them is to work out the industrial program, for the collective farm, to work with the poorest members, to organize labour within the collective farm.

"Tomorrow I am leaving for Uluss. I am one of those who received the right to live only through the revolution. My parents were poor peasants of the N-Ishim region. I do not remember my father. I think I was a year and a half old when he died from drink. My mother died of typhus in 1918. Up to the year 1921 I lived with my brother and his wife. The latter did all she could to render life. The latter did all she could to render life hard for me. It was with great difficulty that I succeeded in finishing the village school. The longing to learn, the constant beatings I received, and the hardships og my life, forced me to forsake the home. I became homeless. I went to one of the Children's Homes. There I passed through the seven-year school; then I went to Irkutsk. At present I have finished the pedagogical technical and am now going to work in the village, to create a new man there; one that should be able to construct a new life and struggle for the rights of all the oppressed all over the world." This was written by a comsomol teacher, Varia Kuzmin. From an out of the way village in Siberia she writes: "There is much work to be done; years of work. I not only work in school, but also with adult illiterate. We have organized three comsomol groups. Not only help, but leadership is necessary. Results are already visible. There are now 30 comsomoltzy who are actively struggling against the kulaki."

TRANSLATION

Comsomolskaya Pravda, No. 249, October 4, 1930.

"USELESS" PERSONS GRADUATE FROM THE ART SCHOOLS

THE POLICY OF "NOT RESISTING EVIL."

A SCHOOL FOR "MOTHER'S DARLINGS."

There still exists a whole network of musical schools, dancing schools, courses, etc. All these prepare quite useless people.

We need instructors; leaders of group work, pedagogues for professional schools, and workmen faculties of art; but the musical schools, courses and technical schools prepare only bad performers of Schubert's ballads, painters of pretty scenery, and painters of naked women.

We need not go far to look for an explanation of this. These schools and courses have no comsomol groups; social work is very insignificant in them, and, what is more important, the teachers and most of the students belong to elements which are socially alien to us.

"Mother's darlings" in expectation of a husband amuse themselves by studying music. Bohemian lazy-bodies, servants of "pure" art, despise the very idea of drawing any propaganda placards. This is the kind of public that fills the pious institutions. But the saddest part of all this is that these schools are upheld by the People's commissariat of Education. For instance, one of the managers, comrade Rosen, finds that the closing of these schools would be an act of unculture. However, at the same time, she admits that the students graduating from them are quite "useless."

If we admit this policy we shall continue for ever so long to make use of those "useless" people on the staff of our art department.

Even in the technical school of Scriabin most of the students are educated in such a manner that after having graduated from the school they are obliged to look for manual labour or to continue playing stupid ballads, nocturns, waltzes, etc., sheltering themselves behind the classics, so as to justify their neglect of all that is contemporary. A sound methodical basis ought to be given to all these schools; social status of the students and the teachers should be investigated and purified. All the graduating students should be sent to work in the provinces.

We demand that all dancing and musical schools whose aim is not to prepare useful leaders for our work, should be closed. For all these schools stand quite aloof from our whole system of education. The Commissariat of the People's Education must set aside the policy of "not~~e~~ resisting evil."

We demand healthy, sound artictic leaders.

Vl. Kostin

Translation

Izvestia, No. 274, Saturday, Oct. 4, 1930.

THE FORCE OF HABIT

At first all went well. The guests were received in the most friendly manner. Comrade Krivdin, the manager of the mine "The Young Communist", was rushing from the dormitories to the dining room, from theoffice to the dormitories. All the social organizations tried not to remain behind. There was no end to all the greetings and speeches. And though the speeches were pronounced in German the young communists applauded before any translation of them had been made. The Germans did the same after the Russian speeches. So all was as it should be.

But after the miners who had come from the Ruhr had worked a few days in the mines they demanded certain improvements in the conditions of their labour. Comrade Krivdin lost his good humour. The demands of the Germans went counter to the order which had been established in the mines. The novelties the Germans wanted to introduce pushed the administrators out of the ruts they had become accustomed to. This was unexpected and unpleasant.

In the Donbass all live according to traditions. Habit makes people backward and heavy. The system of work is old-fashioned, the methods are not rational. A blind horse is considered a safer means of transport than electric transport machines. An improved bath house is considered to be an unnecessary luxury. As if we could not wash in an old-fashioned bath house. People are afraid of novelties.

A certain order of things has been established since long ago: thus the workman carries a heavy hammer from the mouth of the mine to the bottom (a distance of some kilometers) and back. What a loss of energy. The miner arrives at the place of his work tired out. Nobody seems to have thought that the hammers could be left in the mines; that it is useless for the miners to carry them every day on their backs. It would not be so very difficult to have some chests in the mines. Quite a simple thing. But just try to persuade the young communists that it is to their own advantage to do so; that it is no unnecessary luxury. Just try! They will discuss the matter lengthily. All their reasons will seem so musty. They will try to persuade the Germans that the Russian mines are quite different from the German ones; that what is possible in Germany is impossible in Russia. Like the well-known proverb, only vice versa: "What is healthy for the German is death for the Russian."

But the Germans insisted and got what they asked for. After long discussions the chests were made. In those parts of the mines where the Germans are working, the hammers are kept in chests in the mines; they do not have to drag them about. But this is only where the Germans work. The administration of the Young Communists gave way to the Germans, but did not spread this beneficent measure over the other parts of the mine. It does not find it necessary to be logical. Habit above all!

Thus are treated the Germans, people who have worked many years with coal. But what will be the result if Comrade Krivdin receives the visit not of Genosse Stoltz, an old miner, our guest, but of a young comsomoletz, Fedossoff, who has been working but a few days in the mine? What if Fedossoff will express his own opinion regarding some hooks? No one will think it worth while to discuss it with him. He will be simply told: "Not your business."

In the mine "Smolianka" in the Stalin region, the mobilized comsomoltzy are coolly told: "So it has been, so it will be." "Don't introduce your own custome in a strange place." But we know that the comsomoltzy are mistrustful. "So it has been, but so it will not be" they answer to the old miners. And not only do they answer, but they act. They act in a youthful, energetic manner. They know that the field of action before them is immense. The routine must be broken down, backwardness must be overcome. A revolution must be made in the Donbass ....

The comsomoltzy are new men. No "objective" reasons exist for them, only objectively harmful people exist. And they direct all their young enthusiasm and energy against these people. But the struggle is hard. They have not only to break down the old musty order of things, they have to work themselves in the mines. It is difficult to grow accustomed to the dusty, stuffy, dark mine. The body must be made to comply to the low, narrow passages, it must be taught to stoop, the hand and the eye must be trained to the dark and to the work. It is not easy to attain all this immediately. Help and sympathy are needful; comradely sympathy.

TRANSLATION

Pravda, No. 276, Monday, October 6, 1930.

Pokrovsk, Our Correspondent.

REFUSAL TO ACCEPT A PREGNANT WOMAN AS MEMBER OF A COLLECTIVE FARM.

So far the collective farm movement is generally allowed to run its own course. In many parts of our county no efforts are made to render this movement universal. In the Mariental canton the distribution of the harvest has not been decided in many villages. The cantonal collective farm union does not take upon itself the leadership of this work. Many individual farmers are refused acceptance into the collective farm.' In the Rozenfeld collective farm a monstrous incident took place recently. An active member, a widow of a poor peasant, a certain Dan, handed in a petition to the collective farm: "The collective farm is the path for the poor, therefore I want to be among the ranks of the collective farmers. I have thought a long time about this, and have now decided and beg you not to refuse me." The administration investigated the case. The secretary gave explanations. "Here we have the petition of this widow. I must say we shall have little profit from her. She is a widow, she is poor, she has many children, and besides, she is heavy with child again." "What!" called out the president of the collective farm, Fink, "We need no pregnant women." Fink passed the resolution: "Refused, because she is pregnant."

Some of the collective farms try to cut themselves away from all individual farms. The leading organizations of Mariental wink at all these monstrous facts. The opportunistic members of the Mariental cantonal collective farm union try to keep back the growth of the collective farm movement.

Translation

Comsomolskaya Pravda, No. 251, October 6, 1930.

A PAINFUL CASE

If a man has lost himself we must help him to find himself again. Still more are we obliged to do so when such cases are frequent; when there are dozens, perhaps hundreds, of such cases; perhaps 285 cases.

And all these are not adult persons, but boys of 14 - 15 years old, boys who have not yet learned to philosophise about life.

And thus 285 children of the above-named age have lost themselves, lost themselves so that up to the present day they cannot find themselves. Lost themselves not only for their own selves, but for their families and for the state. They have been simply wiped out from life and from the youthful section of the Birja Truda (Labour Registration Office). 285 children just hanging in the air. All the demands to let them come down to our "sinful" earth have remained vain. They are struggling in the ether; they just touch the ground with the tips of their toes. Perhaps no one would have known anything about them, if 45 of them had not rebelled and stormed the earth.

For a long time they wandered about the Moscow streets, turning up by-streets, crossing squares, hiding beneath gateways, going here and there; streets, by-streets, squares, gateways .... till at last an inspector of the RKI (Workmen and Peasant Inspection), passing by, came across the whole group of children aimlessly wandering about the Moscow streets. He brought them to the Comsomol. The history of the loss of these 285 persons is most original.

The FZU (Factory Work) school of the Moscow-Bieloruss-Baltic railway line asked the Birja Truda to send it 600 children. The Birja Truda fulfilled the demand. Nearly all the children had received a professional education, and, logically, it seemed natural that they should have been placed in the school. But the administration of this unfortunate school does not admit of logic. It has nothing in common with logic. It appears that the school needed only 315 persons. The others had been asked for only just as a means of precaution. The administration of the school might have been pardoned for its greed if it had thought of sending the children it did not need back to the Birja. But nothing of the kind! For two months all the children were kept waiting at school, not knowing which of them would be received. 600 boys wandered round this famous institution daily begging for a decision. But all was in vain. No lists were drawn up. The insistent demands of the boys that they should be informed of the results of the registration remained unanswered by the administrative thick-heads. The boys were not even allowed to enter the building of the school, so as not to disturb the administration. The children remained in the courtyard, drenched by the rain, and tremblingly expecting a decision of the registration committee. At last! The lists of the accepted candidates are posted on the wall. The children rush to read them. But alas! Only the names of the accepted ones are written down. The 285 children left out in the cold demand their papers, so as to try and get accepted into another school. But the papers are not returned to them. Why? Because the school thinks it will be able to accept another 100 at some later date. Who of the 285 willbe among the happy chosen is not known. Meanwhile lessons have begun; 315 children are studying. The others wander about and cannot understand who, what, or where they are. They have lost themselves and they cannot be found. They are driven away from school till the question is decided. At home they are scolded as lazy-bodies, hooligans, etc. The parents think that the children do not want to study. They cannot believe that all this has happened because of the fault of the school management. We know that many schools of the FZU are not yet full. The need for boys of that age is so great that some demand that they should leave the school before the completion of the full course. The thick-headed administration of the Bielorus-Baltic school has evidently thought it a good joke to keep 285 children in case of a future need.

I hope to meet you soon before the tribunal, you conservative citizens! For we have no doubt we shall meet you there.

B. Klavin.

TRANSLATION

Comsomolskaya Pravda, No. 254, October 9, 1930.

THE COMSOMOL IS ANSWERABLE FOR THE NEW EDUCATIONAL LEADERS

One of the most important things for the introduction of universal education is to have a sufficient number of teachers for the schools. The resolution passed by the ZK VKP (Central Committee of the All-Russian Communistic Party) regarding universal education, foresaw the necessity of mobilizing yearly 20,000 comsomoltzy to study in the pedagogical VUZY. The Central Committee of the comsomol passed a special resolution xx that this mobilization should actually take place. 24,000 were to be mobilized this year. This mobilization is of a decisive importance both for teachers for the schools and for rendering the educational leaders proletarian.

The comsomol has accepted the patronage over universal education, and it looks upon this mobilization as one of the most imperative measures for its accomplishment. Instructions have been sent everywhere; the dates when the mobilization must be finished, have been definitely fixed. For the 1st of September the comsomol is obliged to mobilize 18,000; for the 15th of September the mobilization must be finished.

These dates have been fixed, but the number of those to be mobilized in every district has not been decided. The local organizations have remained indifferent to this work which is one of immense political importance; therefore the mobilization has not been carried out. Again new dates were fixed, but even to the present day the mobilization has not been accomplished. Even those 4½ thousand, who were supposed to attend special courses from the first of September and to begin their pedagogical work from the 1st of October, have not yet been mobilized.

Translation

Izvestia, No. 280, Friday, Oct. 10, 1930.

I AM PSYCHICALLY ILL - I CANNOT GO.

Tcheliabinsk (Our Correspondent). After the liquidation of the model agricultural work in the Tcheliabinsk county, 126 party workers and 136 non-party specialists and technical workers had to be transferred to the work in other regions. Two months have passed and 90% of these workers have not gone to the region they were sent to.

29 party men did not receive the necessary papers for travelling; they took their vacation, returned to their families, and went to the provincial central organization to find out about their future fate. Most of the others are putting off their departure; the great number of them have "fallen ill"; they go ten times over to the city committee, demanding that their journey should be put off. The communists Samokhodoff and Stheeff have simply disappeared from the city. They have been excluded from the Party. Now the Communist Committee has to investigate the case of 8 other deserters: inspectors of executive committees: Petroff, Kitaeff, Nesgovoroff; instructors of co-operative societies: Dolina and Swerdlova; newspaper manager Nikolaeva; co-operative store workers Andreeva and Golubeva. These 8 refused to go to the fixed region without giving any excuse.

Still worse is the situation regarding the departure of the specialists. Out of the 70 who had received their travelling papers not one has left for the regional work. The excuses are most unexpected. One of them declared (he appended a medical certificate): "I am psychically ill; I can work only in the town." A co-operative worker Bychkova writes: "I shall not go to the country, because my husband is a member of the photo-group, and there is no such group in the country." The educational inspector and doctor Konkin does not go, "because of his wife, who is working in the city." A member of the statistical section declares she will not go to the country "because there is no culture there and the scope of the work is narrow."

Instead of taking the severest measures against all the deserters, the liquidation committee and the city organizations try to persuade them to obey. They even do more than this. The liquidation committee has given out to 40 of the workers a few thousand roubles "as temporary relief". The committee did not even notice that all these workers had passed over to some other work in other organizations on the very day of the liquidation. The mining trade union simply registers all the cases of refusal to go, and Zinovieff, the director of the section of the staff of the mining trade union, advises all those who are about to depart to "go to the mining committee and ask that their departure should be cancelled."

The mining council was the first to show hospitality to the deserters. All such deserters, having their travelling papers in their pockets, come to the mining organizations and find occupation there. (Noskoff, Kirguizoff, and others). Those who have not found work in the mining council are enthusiastically received in the Tractorstroy (Tractor Building).

Nobody has thought of making the deserters answerable to the trade unions and to the Party for their action.

BOR.

Translation

Comsomolskaya Pravda, No. 255, October 10, 1930.

THE COMSOMOL MUST LIQUIDATE HOMELESSNESS

During the conference organized by the economic section of the Central Committee (ZK) of the Comsomol regarding the homelessness of children and the registration for the FZU (Factory and Plant schools) of the children educated in the Children Homes, comrade Semashko made a report concerning the condition of the Children Homes.

The investigations made in the Nijny-Volga, the Central-Black-Soil, and the Ural counties give us a truly terrifying picture.

Local authorities are constantly driving out the children homes from one city to another or they are simply thrown out of the apartment they occupy. Therefore it has grown to be a quite habitual fact that the children run away from the homes.

In the name of the Children's Committee of the Central Executive Committee, comrade Semashko begs the Comsomol to make the liquidation of homelessness its first imperative task.

In the course of the debates that ensued the complete chaos and inefficiency of the methods of struggling against homelessness became evident. No one of the representatives of the People's Commissariats and institutions (with the exception of the Home Office commissariat) was cognizant of the questions to be discussed.

We thought that the representative of the Narcompross (Com. of Educ.), comrade Levitan, could have said much regarding the conditions in the Children Homes and the bringing over of the children to the schools of the FZU. But she only admitted that the situation of the children in the homes was terrible and said nothing regarding the measures the Narcompross would take to improve conditions.

Comrade Shestakova (Home Office) spoke of the important work made by the Home Office. It has tried to attach all institutions for minor criminals to some large enterprise of the Union, so that these institutions should become one of the schools of the FZU. This attempt has been carried out in North Caucasus and in the Ural. Up to the present time we feel the absence of special legislation for crimes committed by minors. There are too many tribunals constantly condemning criminals and not enough institutions educating them.

In summing up the results of the conference, comrade Vizgapoff (Zk. of the Comsomol) laid stress on the fact that we were not to accept such an absence of all co-ordination in the work of the various organs struggling against the homelessness of children. Very soon the problem of the homelessness of children will be discussed in the secretariat of the ZK of the Comsomol so that for the IXth congress of the Comsomol this problem could be presented to it in a practical manner.

The conference declared that the work of the commissariats of labour and of education was unsatisfactory as regards the passing over of the children of the homes to the schools of the FZU. The children homes are to be immediately attached to some of the large factories or plants; the staff of teachers in the children homes must be improved and better material conditions introduced into the homes. The conference has entrusted this work to a committee. Shestakova (Home Office), Savchenko (Children Committee of the Central Exec. Com.), Levitan (Narcompross), and Vizgapoff (Central Com. of the Comsomol) will be members of this committee.

S.S.

Translation

Pravda, No. 281, Saturday, Oct. 11, 1930.

AN END TO RELIGIOUS PREJUDICES

The Mahommedan collective farmers of the collective farm "Aksai" have decided to breed pigs, notwithstanding all their religious traditions. This decision of the Aksai farmers has produced a strong impression on all the neighbouring Mahommedan villages. In the course of a short time the influx of new members for the collective farm has greatly increased.

TRANSLATION

Comsomolskaya Pravda, No. 258, October 13, 1930.

UP TO THE PRESENT DAY THE TEACHERS DO NOT RECEIVE THE SAME AMOUNT OF PRODUCTS AS THE WORKMEN DO.

..........WHAT HAS THE COMSOMOL DONE TO HELP THE TEACHERS?

.....The attitude towards the needs of the teachers is a downright mockery. The answer of the president of the Fastoff regional executive committee, Golikoff, is a proof that he has lost all Party feeling or that he is an incurable idiot. In answer to the demand made by the representative of the trade union teachers regarding the amount of bread they were to receive, this so-called "leader " of the region pronounced:

"It is not bread, but a long rope for their necks that the teachers should receive." What kind of teachers are you? You are not teachers of the red banner, but finikin, namby-pamby kind of teach ers."

And all this is left without punishment! All this is accepted as the natural state of things!

One of the teachers of the village Gorodishche - Luganskoye, I.Sh. wrote to the VUK (Committee of Educational Institutions) regarding the situation of the teachers and their families in respect to the products and food-stuffs they receive. In closing his letter, he adds "I have written all this ... and suddenly .. it will be looked upon as a "deviation to the right" on my part..

WE ARE EXPECTING THAT THE LEGISLATION ORGANS SHOULD INVESTIGATE THE MATTER.

A few dozens of teachers of the Kobeliansk region have given up their work. They have just given it up and gone away into other regions to seek for another kind of work.

But is this the case only of the Kobeliansk teachers? Is the situation more favorable in dozens of other regions and villages? Are types, such as Golikoff, to be found only in the Fastoff regional executive committee?

Translation

Pravda, No. 284, Tuesday, Oct. 14, 1930.

THE EXECUTION OF A CONCEALER OF SILVER MONEY

The OGPU (Regional GPU) has condemned Jurkoff, the director of the finance-book-keeping group of the administration of the Nijny county, to be executed. This Jurkoff systematically collected silver money. During a perquisition made in the home of Jurkoff much silver money was discovered; also a great quantity of so-called "deficient goods". (Goods of which there is not a sufficient quantity in the country). 195 different kinds of goods were found.

The execution has been carried out.

TRANSLATION

Pravda, No. 285, Wednesday, October 15, 1930.

Anti-religious Propaganda Under a New Phase.

The XVI Congress of the Party in its resolution regarding the accounts of the Central Committee, as well as in the resolution concerning the professional (trade) unions gave absolutely definite directions regarding the questions of anti-religious propaganda. The Meeting agreed that -

"The Party must hold and develop the important progress achieved in the matter of liberation of the masses from the reactionary influences of religion."

The Meeting decided also in connection with the report on trade unions in their new phase, that -

"Trade Unions must pay special attention to the socialistic education of new staffs of workers - men and women - must systematically struggle with retrograde moods and prejudices and all sorts of false ideas of the capitalistic bygone times in the workmen's milieu, must correctly organize and increase anti-religious propaganda, struggle with anti-semitism, chauvinism, national restrictions, etc.

"It is indispensable to obtain a perfectly clear conception of what is being done in that respect and what the conditions are under which this decision must be carried out. Many (even members of the Party) forget that a religious organization presents - even under the dictatorship of proletarians - a centre of attraction for reactionary elements, that a religious organization invariably becomes a centre of development of acute class struggle.

It would seem that this state of affairs must be clear to every more or less literate man of the U.S.S.R. However, it is surprising to see that even now far from all realize the unavoidableness of an acute resistance of all reactionary elements, of all remainders of the former bourgeois, to that attack. It would be foolish to presume that this attack might develop peacefully, of course the reactionary elements will endeavour to harm the success of the propaganda by all means in their power; the liquidation of the kulaks (private property owners) as a class; the persecution of those who harm production and attack the administrative apparatus - the struggle with speculators - all this awakens a violent resistence of our enemies. They will use all means, all their influence in that direction and of course, the clergy plays an important part in the struggle with the energetic phase of this socialistic attack. Socialistic reconstruction of the peasants' husbandry destroys the economic and material roots of religion. It is not in vain that the owner relies upon all kinds of religious organizations for the struggle with collectivization. It is not in vain that mullahs threaten the Kirghiz, that there will soon appear the "kara-shi tan" - the black devil - the engine. The cultural improvement~~s~~ of the masses, which is inevitably bound with the realization of our five-year plan - the general liquidation of illiteracy, the new technique and new methods of agriculture - all these factors under the dictaorship of proletarians, destroy the fantastic idea about the world which opened a prospect for the influence of religion and were often sustained by religion.

This is the reason why the clergy were so excited just now not only here but also abroad. However, it must be stated that the result of the "crusaders' attack" was diametrically opposite to the result expected by its organizers. In the capitalistic countries this "crusaders' attack" opened the eyes of hundreds of thousands of toilers. As a result we see an immense desertion from the church, an important increase of interest for anti-religious propaganda. A development of anti-religious organizations and a strengthening just of the wing of "International Proletarian Freethinkers" which took an active participation in the struggle with the so-called "crusaders' attack."

There is nothing extraordinary in the fact that the attack against religion is being led now by a wider front, that we have at the present moment over 3½ million members in the organization of Militant Godless. The following fact was reported in the newspaper: "The Mahomedans take up the breeding of pigs." - This fact proves the immense importance of the revolutionary progress against ideals which existed for centuries. This proves that even such a people as Mahomedans have been influenced by the new ideas. Some time ago we wrote - "The atheistic movement has become the movement of the masses." Former landowners, clergymen, and monks spread rumours of most terrifying and false character, i.e. that the Pope of Rome intends to lead a crusade which will give back the monasteries, now occupied by the collective farms, to the former monks; that a certain communist is penitent and has become a secret monk and taken the cowl; that the Antichrist will appear toward the end of the five-year plan; that it is useless therefore to continue the preparation for harvest, etc., etc. They endeavor to destroy the most important decisions of the Soviet power by spreading all kinds of provocative rumours, as for instance there were cases reported of clergymen mentioning names of living leaders in their litanies for the deceased, of telling tales of letters "from God" against leaders, of miraculous restoration of ikons, etc. Is it possible under such conditions to cease antireligious propaganda, as it is being done by some? We have a right to demand that all decisions taken by the XVI conference should be realized just as all others have been. We note with regret that often these decisions are not considered sufficiently seriously and that the decisions of the XVI conference have not been adapted by trade unions, Party and Komsomol committees as they should have been.

A whole series of organizations under different pretexts avoid fulfilling their task. It is obviously noticed that anti-religious propaganda in schools does not develop satisfactorily; the influence of the family life which is not always free from religious prejudice is not sufficiently combatted in the school. The new program of the NARKOMPROS scarsely emphasizes the necessity of propaganda - as did the former programs of 1927-1928. There are only a few hints against the wealthy and clergy, all in a very half-hearted way. The Militant Godless Society has not maintained its prominent situation in the public schools, although the importance of destroying definitely the roots of religion are quite obvious.

Of course the seriously and scientifically organised Bolshevik propaganda should not give place to an administrative campaign. Cases are reported where sectarianism influenced and harmed the work of brigades; others expressed the wish to assist in the maintenance of a clergy - and this took place after the XVI conference which gave direct instructions against such deviations.

We should also state that our scientific institutions prove disappointing: the instructions given by Lenin in his journal "Under the Banner of Marxism" have been ignored by the editors up to the present, although it should be the main organ of Militant Godless. - Another stupefying fact is the neutrality of the Darwin Museum's scholars concerning the questions of religion; the Drawin theories are being legally opposed in the United States, because they don't correspond with the capitalistic ideals; therefore they should be popularized in USSR as they are evidently against the clergy and capitalists and correspond to the revolutionary ideals.

A few words should be added as to our international tasks. The Militant Godless Society participated in the "International Proletarian Freethinkers Association," which is under the influence of social-democrats. Although they seem to sympathize with anti-religious standards in reality they play a double game, associating unofficially with the opportunistic parties. (For instance supporting a newspaper called "The Red Catholic," etc.) At the same time they eliminate where possible from their organization any element with a definite advanced socialistic tendency - as they did with the Czechoslovak Association "Svats." The majority of the Executive Committee just clings to that tendency - endeavoring to substitute militant atheism of the proletariat by liberal freethinking bourgeoisie.

We cannot any longer stand such a state of affairs - we must expose this doublefaced game of social-democrats before the wide world masses of workmen and must help them to become leaders of an atheistic movement of the masses.

The Church in capitalistic countries will play an immense part in the definite fight which must take place as a result of the struggle between us and the capitalist.

It is our duty to liberate the workmen from the chains with which the Church has for centuries fettered them and has clouded their conscience and desire for freedom and longing for socialism.

E. Yaroslavsky,

Chief of the Society of Militant Godless.

Translation

Biezbojnik, No. 57, Wednesday, October 15, 1930.

.... The Workmen's Presidium passed a resolution regarding the lecture bureau of the section of the Central Association for propaganda among the masses. The aims and tasks of the bureau remain the former ones. The post of a permanent paid lecturer is established. The salary of a lecturer-member of the Central Association of the Militant Godless is fixed at 25-30 roubles for each lecture, if there be two lectures a day, or at 50 roubles a day if there be one lecture a day; but on the condition that the lecturer give a second lecture a day, should it be possible to organize it. For public lectures, organized by local organizations, the remuneration of anti-religious lecturers will be 40 roubles, and of men of science 60 roubles (natural science, philosophy, etc.).

Translation

Biezbojnik, No. 57, Wednesday, October 15, 1930.

.... The Soviet farms and the collective farms are mighty levers helping to transform the village on socialistic principles. The new methods of agriculture in common, tractors and other agricultural machines, the systematic organization of production, the construction of new centers of cattle breeding, dairy production, flax sowing, and other kinds of agricultural industry - all this transforms the very face of the village. The transformation of economic conditions leads to the transformation of daily life and of the mentality of the peasants. Instead of the beggared, backward village, in which remnants of the serfdom period were still alive, a new socialistic village is springing up. It has a mighty productive basis and wide educational outlooks.

The liberty of all the labouring from religion is a most important factor of this reconstruction. Anti-religious propaganda will hasten the final change and the participation in the collective farms of those poor and average peasants who have so far not entered them. At the same time it is an important weapon of the socialistic reconstruction of the masses, who have already joined the collective farms.

Translation

Izvestia, No. 286, Thursday, October 16, 1930.

THE DECREE REGARDING THE "BYT" SECTIONS OF THE CITY AND THE VILLAGE SOVIETS.

RESOLUTION CARRIED BY THE ALL-RUSSIAN CENTRAL EXECUTIVE COMMITTEE AND BY THE COUNCIL OF THE PEOPLE'S COMMISSARIES OF THE RSFSR.

The higher standard of activity among the mass of the labouring classes, and the great success achieved in socialistic reconstruction is also expressed in the desire to overcome the weak sides of everyday life by giving it a socialistic organization.

In order to do its utmost to help this desire of the labouring masses and to draw them into the work the soviets are doing to solve ina practical manner the socialistic reconstruction of life, the All-Russian Central Executive Committee and the Council of the People's Commissaries of the RSFSR have decided to sanction the following decree regarding the "Byt" (see note at the end of article) sections of the city and the village councils:

DECREE

Regarding the "Byt" Sections of the City and the Village Councils.

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1. The "Byt" sections are organized in the city and in the village councils.

2. The duty of the "Byt" sections is to take part and elaborate (through the necessary organs) the measures tending to:
   (a) The extension, on the principle of voluntary service, of help tending to satisfy the everyday needs of the toilers and the introduction of measures which should strengthen the socialistic spirit in everyday life.
   (b) The drawing in of women into social life, contributing to the improvement of their economic and legal position.

3. The measures tending to the extension of service for everyday life and to the strengthening of socialistic life are the following:
   (a) The elaboration of measures for organizing educational institutions for everyday life, for instance, baby nurseries, kindergartens, and playgrounds; also other children establishments; co-operative public kitchens, special public establishments for the nourishment of children, laundries, bath establishments, swimming-pools,

factory-kitchens, etc. The aim is to awaken the initiative, labour, and generosity of the local population; also to draw in funds from social organizations and from the local budget.

(b) The sections help local institutions and organizations in their work of service for all educational needs of the toilers; especially they give aid to all communal, economic and other organs; also to the house-construction co-operatives, so as to further the building of houses that should take into consideration the educational needs of the inhabitants; aid is also given to the construction of all manner of children establishments and to the equipment of these establishments with all that is needful. The sections have a control over the work of all educational establishments; they see to it that the construction of all labour centers built near factories should have in view the greatest amount possible of hygienic conditions, that public kitchens, baby nurseries, kindergartens, mechanical laundries, etc. should be attached to them; the sections try to encourage the workmen and workwomen to take an interest in the control of the money spent on the house, to look after order in all populated centers, to control the work in the kitchens, the baby nurseries, the kindergarten, the co-operative stores, etc. The sections collaborate with organizations for the rationalization of leisure, clubs, cinemas, theatres, physical culture for children, youth and adults; take part in the organizing of mass recreation, evening parties, excursions; collaborate in the equipping and maintenance of places of mass recreation - parks, boulevards, boating; organize public struggle against, prostitution, hooliganism and other negative heritages of film and art, collaborate in the popularization of neighbourhood courts.

(c) The sections help all the organs of health preservation to elaborate and to introduce into life measures that could enlarge the network of medical establishments; the sections spread sanitary-hygienic knowledge; they help the population to struggle against crank doctors, witchcraft, drunkenness, social illnesses and harmful customs.

(d) The sections come to the aid of all the organs of the people's education; they elaborate and spread measures for educational propaganda, they prepare newleaders for the children establishments; they struggle against all corporal punishments for children; they take measures to prevent the perversion and exploitation of children and youths; they struggle against alcoholism, smoking, etc. among children; they also take steps to put an end to the homelessness and running wild of children.

(e) The sections take measures to struggle against religious prejudices by organizing groups of the godless, by arranging lectures of anti-religious propaganda, etc.

(f) The sections try to improve the work of the organs registering the civil status of the population. The sections want these organs to become centers of propaganda for the new socialistic order of life.

4. As regards the drawing in of women into the soviet and the social work, the sections should:
   (a) Do all in their power to encourage peasant and workwomen to take part in the work of the soviets, co-operatives, trade unions, economic organs, and other social organizations; the labouring women should also be given leadership work in the soviet, economic and educational establishments.
   (b) Give advice and effective aid to those women who are occupied in soviet and social work; especially to those occupied in educational institutions.

5. As regards economicaid to women, the sections:
   (a) Work out a program for giving material aid to the families of those who are inlisted in the Workmen's and Peasant Army, to collective farm women, to the poorest peasant women, to the working women who are out of work. This aid will manifest itself in finding work for them in institutions and establishments, in grouping them in artels, in establishing work-shops, communities, etc.
   (b) The sections come to the aid of all co-operative organs, of all committees of mutual aid, and of other social organizations in their desire to help individual homesteads of peasant women belonging to the poorer elements of the village population; they encourage them to pass over to collective farming; they make it easier for them to receive credits and mutual help; they render the labour of women less hard by introducing collective forms of labour, by introducing improved methods of agricultural and other production.

6. As regards legal protection for all labouring women, the sections take the following measures:
   (a) They insist that all laws and decrees which protect the interests of the labouring women should be carried out in actual life; they also take measures that the mass of the labouring should know these laws.
   (b) They work out practical measures to struggle against such customs of the former life which go counter to the interests and rights of women (polygamy, marriage of children, harems, and all kinds of customs of the East: "Kalym", "Parandja", "Tchadra"). They see to it that these measures should be carried out in actual life.

7. These "Byt" sections are established and work in accordance with decrees established by the existing legislation for the sections in the city and village councils.

8. These sections work under the direct supervision of the city and village councils; they make their work agree with that of the sections of the people's education, of the health-protecting sections, of the communal local economic sections, of the administrative and other sections of the councils.
   The separation of the functions of the "Byt" sections from those of all other sections is established by special decrees of those local councils to which such "Byt" sections are attached.

If a section for the improvement of the life and the labour of women already exists attached to the council, then the work of this section is united with that of the "Byt" section.
A special group or sector is formed to establish a close and direct connection between the work of the "Byt" sections and that of the sections registering civil status.

9. The "Byt" sections must take part in the elaboration of programs and budgets for the local organs of the people's education, of health-protection, of local communal economic life, of nourishment; the sections must also take part in the working out of the programs and budgets of trade union, co-operative, and other social organizations in all those branches of their work which have to do with the socialistic reconstruction of life; in particular in all that concerns the building of cities, villages, etc., and in all that has to do with the improvement of the conditions of the labour and life of women and the conditions of life of the children.

10. The "Byt" sections try to draw into their work all the workmen and village correspondents. They maintain close contact with the local press and the wall-newspapers.

President of the All-Russian Central Executive Committee

M. Kalinin.

Vice-President of the Council of the People's Commissaries of the RSFSR.

A. Lejava.

Secretary of the All-Russian Central Executive Committee.

A. Kisseleff.

Moscow, Kremlin, 5th October, 1930.

The word "Byt" cannot be translated. It means all that has to do with the routine of everyday life: customs, ideology, traditions, order of life, etc.

TRANSLATION

Comsmolskaya Pravda, No. 263, October 18, 1930.

NOTES REGARDING SMALL MATTERS

A constant thought is beating against our brain: We are squanderers. Without knowing it we are squandering the living capital of industrialization. Where will you find a single comsomol group that is struggling not only to improve the quality of production of the factory, but also to raise the standard of the human material. But for the building up of a new life, for the building up of communism, we need human material of the highest order. We need cheerful, vital, health self-possessed, literate men. We need a youth that should have broken free from all the prejudices that the cursed past has bequeathed to us.

We have monstrous scissors: On one side we see the wide expanse of socialistic construction; on the other the dead, slothful everyday life, with all its trivialities, petty interests, and individual tendencies.

THE HARD-HITTERS AND THE LOVE OF A SAILOR.

The factory "Proletarian Labour" is one of which the Red Presnia district is proud. It is a factory that gives the example of true labour heroism; one that shows us the veritable speed that bolsheviks can achieve. The economic and financial program have been carried out 112%. The immense collective heart of the enterprise is working continuously. The men seem to be burning with energy as they stand near their machines. And yet, how badly organized is all that has to do with the education of a new man. This has been quite forgotten.

There are 215 persons in the group. Only about fifteen are boys; the remainder are girls. All the workers near the machines are hard-hitters. They work, they struggle as very demons to carry out the program. But as soon as they forsake the factory, as soon as they throw off their working clothes - they are not to be recognized. At least that is the case with the majority.

They dream of "a beautiful life" and their eyes burn unhealthily. Wherein must this beauty consist - they do not know themselves. They half starve to buy silk stockings and other trifles. They dispute excitedly as to which brands of perfumes are better; "Princess Turandot" or the "Boyquet of Four Ladies."

In the evening these young workwomen of the factory Proletarian Labour, appear with their noses quite blue with powder, with lilac eyebrows, with brilliantly red lips, with becklaces of false pearls. There are many comsomol girls among them. They come and call out: "Hellow, boys, let us be off to the movies: The Love of the Sailor."

The comsomol girl Gavrushina quite lost her head for love of French heels and fashionable dresses. Once she came to the group and returned her comsomol ticket. Without herself or the group having noticed it, she had become a young parasite.

"I want to live for myself only. I prefer going an extra time to the hairdresser or to manicure my hands than to subscribe to the State loan." A girl of 15, a pupil of the factory, is pregnant and her eyes out. A girl of 20 is next door to a prostitute. She says she has to live so because she has not enough money to live, to live in the manner she wishes to; and therefore she sells her body with a wonderful ease. These are only single cases. But have we a right to remain silent regarding them? The comsomol group of the factory keeps aloof from all the problems of the everyday life of the youth. It only interests itself in the problem of production. This is very good, but does this give it a right to forget everything else!

IN THE COMMUNITY CENTER THEY STUDY THE "CAPITAL" OF MARX. CARD PLAYING IN THE BARRACKS.

A group of somsomol workmen of the factory "Proletarian Labour" has organized an industrial and every-day life community. On the aniversary of the hard-hitters the factory gave a premium to this community. 13 workmen truly try to lead a new life. The rooms are clean, the spirit in the community is friendly, the members study; they discuss the behaviour of each one of the 13. But this is only 13 men. And in the factory there are 2000; 500 of them are young. 70% of the workmen live in immense barrack-rooms. Here we see no trace of a new life. Here we find dirt, evil smells, brawls, drunkenness, ikons. In the community they study the Capital of Marx; in the barracks they play cards the whole night long. The community has so far not come to these dark barracks, over which the dark spirit of the drunken past is still hovering; it has not helped them to organize a new life.

Thirteen active members (some of them members of the factory committee, organizers of sections, etc.) feel fine on their island. They have attained their bright harbour and are building up among themselves socialistic men. Well! Perhaps after some time these 13 men will have built up an ideal life in the midst of their four walls, true communism.

But what is happening all round them? Such an island of communism is not worth a farthing, if it builds up its life cut away from the masses; if it does not relate its work to the general movement for the reconstruction of a new life; if it does not become the most enthusiastic vanguard for the struggle of ... well as the first step let it be for the struggle to abolish cockroaches in the barracks. So far this has not been the case!

IS IT POSSIBLE TO DINE IN PEACE?

Today I visited the perfume factory "Liberty". Here too the work for an improved everyday life is considered among the trivial things.

The dining room of the factory. Horrible dirt everywhere. It is true the room is small and unsatisfactory. But is this an excuse? The floor is all spit over and soiled. The tables are strewn with the remnants of fish; pools of water. The cooks and the waitresses wear such dirty aprons that it makes you sick to look at them. On the wall there is a placard: "Wash your hands before dinner." But there is no where to wash them. And in the midst of all this dirt, spittle and fishbones we see the bust of Lenin, all soiled from the smoke. You would like to carry it away from this dirty room. "Everyday always salted fish; and not enough for all."Complain the workmen. And yet other factories have known how to organize their kitchens. In the factory Proletarian Labour the kitchen works splendidly. It is clean and the food is varied. We must own the comsomoltzy of the Prdletarian Labour have worked energetically to a chieve good nourishment. They have organized turns for dinner, so that there should be no crowding. The comsomoltzy are on duty everyday in the dining room. They see to the cleanliness, order, and speed of the service. In 15 minutes 300 workmen manage to dine.

In the factory "Liberty" there is an industrial and every-day life community of five families. They live well, they have introduced the new order of life. But in the rest of the factory all is bad; there is no spirit of unity, there is no educational work, the food is badly organized, no trouble has been taken to rationalize the leisure hours.

WE HAVE NO TIME... THE ECONOMIC AND FINANCIAL PROGRSM!

Among the young people of the factory "Liberty" we often find unhealthy tendencies. I was told about a comsomol girl, Klavdia Lapshina. The others say:"Something strange is happening to her."Lapshina used to work in the soap guild. She worked well. She carried out to the full the work set her. Then something happened to her. What? No one knows. They began meeting her quite drunk in the streets, painted as bright as a parrot. with a crowd of young hooligans. And suddenly she disappeared. After two months she returned all in tears to the group. She confessed she had been in Kharkoff, to seek a more "interesting" life. She was again received into the factory and into the soap guild group. Then she again began to drink and again disappeared."What has happened to her?" Who knows? We have spoken about her in the regional committee. They advise us to send her to a dispensary." No educational work is being carried on either among the comsomoltzy or among the young people of the group. Of course I am speaking about serious deep educational work. They say:"We have no time. The economic and financial program ...." By the by this program has not been carried out 11% in the factory "Liberty". There can be no doubtthat the industrial work would be more productive, if educational work and work for the improvement of everyday life would be introduced as well.

The groups of the factories Proletarian Labour and Liberty are, unfortunately not exceptions. Nearly everywhere we meet this indifference to the reconstruction of everyday life. "There will be time later on, it will come of itself," they say. But nothing comes by itself. We must struggle to create conditions which would make it possible to build up the new man, the communist-man.

WHEREIN LIES THE TRUE POINT?

The active member looks bored."We know all this long ago. It is no new subject." But there lies the point, that it is no new subject, yet we see no progress made... A few months ago in Moscow there was a conference of the young people of the Krasnaya Presnya. They came together to discuss resolutions; pointed to several concrete , vital tasks for the groups to do. The conference woke up public opinion. The groups buzzed, grew, spoke, began to work, And .... all grew quiet again.

The groups of the Comsomol must look at this problem clearly before the IXth Congress of the Comsomol. They must work out programs, organize an active attack against the rotting order of the old everyday life; they must gradually reconstruct it, and subject it to the aims of our socialistic construction.

E. Kononenko.

Translation

Biezbojnik, No. 59, Saturday, Oct. 25, 1930.

THEY DENY THEIR RELIGIOUSLY-MINDED PARENTS

(Extracts from letters received by the editor)

"It is ten years since I joined the Red Army. Recently I have found out that my father, Konakoff, who is a peasant of the village Yagodny, of the Moscow Province, has become a deacon. I, as an officer in the army, consider that I should have nothing in common with alien elements. Therefore I break off all connections with my father."

D.R. KONAKOFF.
Colonel of the NN Regiment.

"Taking into consideration our socialistic reconstruction and the enthusiasm with which it is carried on by all the toilers, I, who am young and full of energy, do not want to lag behind. I want to be an active and useful member of this reconstruction. I break all connections with my father, who is a clergyman, and I advise all children of such to follow my example."

Artomovosk, Donbass. ANATOLII STEPANOFF.

"Since the year 1928 I have had nothing in common with my father - a priest. I disavow him."

Kiew. NICOLAS SLUTZKI

"In the year 1917 I forsook the Jewish religious school. Since 1920 I have worked in a factory. I break all connections with my father who is a member of the Church."

Slavuta, USSR. KHAIM AXELROOD.

Translation

Biezbojnik, No. 58, Monday, October 20, 1930.

LET US PROTECT OUR SOVIETS FROM ALL CHURCH MEMBERS

(Extract)

In the former official Church you could recognize by outward signs who were the ministers of religion; there was the priest, the deacon, the church warden, etc. But among the sectarians the case is different. Here any kind of "brother" (what a modest name) can be at the same time an agricultural labourer and a mystically-minded man; he can be the leader of one of the sectarian groups. Thus his influence can be much greater than that of a simple priest of the Orthodox Church.

The local organizations of the militant godless must thoroughly study the instructions received.

They must especially find out quite clearly who of the sectarian preachers is only an average member of the group of "Twenty" and who is its leader and inspirer.

And the Central Election Committee must add to the new instructions the definitions of a minister of religion which were contained in the instruction of the year 1926.

Or- y.

TRANSLATION

Izvestia, No. 293, Thursday, October 23, 1930.

INSTRUCTION BY CORRESPONDENCE.

THE RESOLUTION PASSED BY THE CENTRAL COMMITTEE OF THE ALL-UNION COMMUNIST PARTY (ZK VKP) OCTOBER 18, 1930.

1. With a view to spreading as widely as possible instruction by correspondence for the active leaders of the Party and the Comsomol in all the regions and for the sake of giving it a better organization and system, it has been decided to found a special institute for correspondence instruction among the masses. This institute will belong to the ZK VKP. Its duty will be to organize and to work out systematic programs for correspondence instruction. The following sections of courses will exist: a/ Cycles of lectures by radio concerning the teaching of Lenin and of Marx; b/ a soviet Party school by correspondence; c/ radio courses by correspondence for the active members of the Party; d/ a comsomol university by correspondence.

Besides the special radio lectures and the cycle of lectures by radio a wide use of the radio will be made in connection with the work of th press. The radio lies at the foundation of all kinds of instruction by correspondence.

2. Under the influence of the Institute for spreading correspondence instruction among the masses of the active Party members, sectors of correspondence courses will be organized in all the communist VUZY and gradually also in all the soviet Party schools. Consulting instructors and a reviewer will be attached to these courses. The duty of these sectors will be: a/ Tomcontrol the work of the correspondence students. b/ To give advice and to make a revision of the work presented by the correspondence students. A net-work of groups of correspondence students should be established in all Party committees, in factories, in the soviet farm and collective farm groups. Qualified propaganda agents will be set apart for the leadership of this work.

3. In the course of the school year regular conferences for the active students (Those students who have sent in the demanded number of control work) should be assembled. These conferences should take place in the cities and in large regional centers. Qualified instructors from Moscow, Leningrad, Kharkoff, and other centers should attend them.

The Party organizations should be obliged to give the correspondence students leave of absence, so that they might attend the conferences; the salary of the above named students must be given out by the institutions and organizations notwithstanding their leave.

The resolution of the ZK VKP passed on the 9th of September, 1929, must be insisted upon. According to this resolution all the active students of correspondence schools have the right to have two to three additional free days monthly, besides the usual days off; they must also have at least two free evenings every "decade"; all the active students of lectures by radio must also be set free at the hours of these lectures and collectively attend them.

4. NKP and T.

a/ Measures must be taken that one of the strongest and technically best equipped radio stations should broadcast the work of the Institute for spreading correspondence instruction among the masses; it must also broadcast the propaganda and scientific-educational correspondence work of the Communist VUZY and institutes. b/ In the course of two "decads" the organization and technical equipment of the halls for collective listening to the radio lectures must be worked out and brought into connection with the educational propaganda institution of the ZK. c/ In the course of the same time the problem and order of furnishing the active students with radio apparatus at small cost must be worked out in connection with the educational propaganda institutions.

5. Those students who do not come under the influence and activity of the institutes of the IKP (Communist Party) and of the Communist Academy, should be left under the inspection of correspondence institutes.

6. The aim of the Institute for the spreading of correspondence instruction among the masses should be to work out the problem of spreading this instruction in all national counties and republics. The language and other necessary additions to the program must be gone over. It is proposed that the ZK of the National Communist Parties should discuss this question.

7. All county committees, regional committees and ZK (Central committees) are to make for the year 1930-31 additional registrations for all kinds and types of correspondence Party instruction, according to the figures given:

a/ Correspondence inter-regional schools.......	40,000	men
b/ One year term radio courses.................	50,000	"
c/ Communist correspondence VUZ................	20,000	"
d/ Institutes of the Red Professors............	2,000	"
1/Agricultural	500	
2/History and Legislation	300	
3/Philosophy and natural science	300	
4/History and Party	300	
5/preparatory	600	
e/ The Comsomol University by correspondence...	15,000	
f/ Courses of Marxism..........................	1,000	

TRANSLATION

Biezbojnik, No. 61, Wednesday, November 5, 1930.

ON THE THRESHOLD OF THE FOURTEENTH YEAR

Thirteen years ago all the forces of the old world were in arms against the first attempt to overthrow the power of the capitalists and of the landowners. The October Revolution was born in the midst of thunder and storm. Its flames burnt up the trash of the old world. It undermined the thrones of kings and plutocrats. The ground under the feet of the oppressors all over the world trembled. The pictures described in the Revelations do not frighten the plutocrats. They know that these pictures have been invented by the priests to frighten the masses. But the terrible, threatening reality of the proletarian October is more terrible for the bourgeois than all the threats of the Revelations. The phantom of communism, about which Marx and Engels spoke in the communistic manifesto of 1847, is no more only a phantom. It has become a living body since the revolution; it is full of vital sap; it shakes the foundations of all oppression; it threatens to scatter to the winds the power of the "princes of this world," to destroy the very roots of religious fraud.

"We shall make a blazing fire of all the churches in the world; we shall level the prisons to the ground." This song is sung all over the country. Slaves worn out with labour, oppressed and beggared by the oppressors; millions of the slaves of capital, are raising their heads. The October Revolution has pointed out the path for them all: "A slave who is conscious of his slavery is no more a slave," said Lenin. Millions of slaves who were taught by religion to submit, are ceasing to be slaves.

The 13 years of the proletarian dictatorship were years of hard struggle. In the course of these years we have known defeat; we have had to retreat for the time being. But we were always advancing; with every year we rose higher and higher; we conquered the elements; social and economic life were subjected to systematic leadership; the masses were freed from a belief in fate, in predestination, in the working of supernatural forces in the life of human society.

The masses have understood that THEY are the creators of their own fate, that THEY make history, that THEY change and transform the new life. More and more they understand that religion and all its ceremonies, its fraud, illusions, its subjection of men to the will of fate and of God, with its black demonism, its oppression, its protection of capitalism, that religion is only a net which hinders movement, opium, which deadens and poisons consciousness, kills the will.

During the 13 years of the proletarian dictatorship xxx our atheistic movement has become a movement of the masses. It has become an immense power, uprooting all religious consciousness, transforming it. This movement is one of the most important links in our class struggle for socialism, one of the most necessary parts of the greatest educational revolution, one of the mightiest weapons for a socialistic transformation of society.

The pope and kings, the landowners and the capitalists, the Fascists and the White Guard Officers of all countries and all associations, in cooperation with the social-democrats, have struggled against us, the militant atheists, in the course of all these years. We have opened the eyes of the masses, we shall continue doing so; we have pointed out to them the true character of this struggle. We shall increase our antireligious work for it is undermining the foundations of the old world. We shall organize under the banner of the militant godless millions of workmen and peasants.

They are marching forward under the waving banners of Lenin; they are advancing from all countries for the last attack against the old world. We shall arm them with necessary knowledge.

And let the ministers of God, of all religions, know: no gods, no goddesses, no saints, no exorcism, no prayers, will save the capitalistic world from destruction.

This world carried the seeds of its death, its destruction, within itself. The beginning of this destruction took place a long time ago. 13 years ago we levied a decisive blow against this world of oppressors. 13 years of the proletarian dictatorship have shown the proletarians of all the world, the toilers of all countries the path of this struggle.

On the eve of the 14th year of the proletarian dictatorship we are mounting another step, we are sure of the victory of our work. We know the difficulties that are ahead of us, the sacrifices the struggle will demand.

Joyfully we greet our October - the day when millions of slaves, conscious of their slavery, rose in rebellion, overthrew their slavery to build a new world - a world of labour.

To you, the new millions, who are raising in all countries the banner of struggle, we send our brotherly, communistic greeting, the greeting of the militant godless!

Bravely forward! Storm the old world! Overthrow the dominion of the oppressors! Unite yourself to us in one brotherly union of nations, IN THE GREAT WORLD UNION OF SOVIET SOCIALISTIC REPUBLICS!

Em. Jaroslavsky.

Translation

Pravda, No. 309. Monday, November 10, 1930.

THE WORKMEN AND PEASANT CORRESPONDENTS AT A PERIOD OF A WIDE-SPREAD ATTACK MADE BY SOCIALISM

THE SPREADING OF CORRESPONDENTS

The movement of peasant and workman correspondents is spreading very quickly. This is the result of the general advance towards socialism of millions of peasants and workmen, an advance organized and led by the Communist Party.

The great importance of this movement may be seen in the increase of the numbers of workmen and peasant correspondents, in the spread of popular literature, and in the political influence which the correspondents exercise. During the IVth All-Union Conference the figure named as being approximately that of the correspondents was 500,000; now it is 1,500,000.

The spreading of the factory and collective farm press is to be seen in all directions. The printed factory newspaper increases in size. Two years ago such newspapers were a rarity; now there are over 1,000. The guild newspaper is also spreading. Its aim is to struggle for the carrying out of the industrial-economic program and its influence in the factories is becoming very decisive. New forms of publications are appearing: the wall-newspapers in the collective farms, in the hard-hitting battalions of the factories, in the tractor columns, in the fields, in every fifty homesteads in the villages, etc. The popular press has become a mighty political weapon.

..... During the reconstructive period the workman and peasant correspondents have added more than one heroic page to the history of the struggle for socialism. Hundreds of their best men have laid down their life in the struggle for the work of the Party against the class foe. The muders of the correspondents Spiridonoff, Malinovsky, Kuprik, will be remembered in history as examples of the great importance of these correspondents for the aim of strengthening the soviets. At the present moment an active workman and peasant correspondent not only writes, helping thereby the socialistic up-building of the country, but he is the first, the most enthusiastic of workmen, the best collective farmer of the whole farm, enflaming a million others by his example.

Thus the workman and peasant correspondent helps the Party to organize millions of workmen, collective and individual farmers, for socialistic reconstruction.

He helps to carry out Lenin's policy.

Lenin wrote: "Politics begin where the millions are, not where only thousands exist, but where millions are; only there politics become serious ....."

A "RIGHT" OPPORTUNISTIC TENDENCY IN THE ATTACKS MADE BY SOME OF THE JOURNALISTS

A new stage of this movement can be seen in the change of the methods of work with the masses and in the correspondence work of the correspondents...

In the new conditions the workman and peasant correspondent cannot limit himself to writing individually. We are passing through a new epoch, much has been changed since the reconstruction period. We are entering the period of socialism. New foundations are being laid before our eyes; the mighty industrial giants, grain factories (scientific farms); the poorest and average peasants have decidedly adopted the collective method and are entering the collective farms. Our policy is destroying the kulak as a class, thanks to this collectivization. We are feeling physically the new forms of collective life... Given these conditions, it is impossible that the work of the correspondents should not have changed too ...

... Side by side with the individual workman and peasant correspondents we see collective groups of correspondents; hard-hitting brigades of correspondents. Such brigades are becoming part of the method of the work, even more, the workman and peasant correspondent brigades are becoming the basis of the organization of the work of the workman correspondents in the factory and the peasant correspondents in the collective farms and in the villages. During recent years there were groups of workman and peasant correspondents, meetings during which the articles were edited by special bodies of men. But at the present moment the only correct manner for the workman and peasant correspondents to unite will be in forming brigades of workman and peasant correspondents. These brigades will assemble from time to time. This is the new kind of organization of the workman and peasant correspondent work which life itself has pushed forward during the epoch of the wide-spread advance of socialism.

Translation

Pravda, No. 310, Tuesday, November 11, 1930.

(Paid Advertisement)

BOOK-CENTER. = Publishing firm "Biezbojnik"

NEW BOOKS OF ANTI-RELIGIOUS LITERATURE

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The struggle against religion is the struggle for socialism.

TRANSLATION

Comsomolskaya Pravda, No. 287, November 13, 1930.

WE SHALL NOT ALLOW ANYBODY TO TOUCH THE ACHIEVEMENTS OF OCTOBER.

In the resolutions carried by the workmen of the plant "The Sickle and the Hammer" it has been said:

"We, workmen, engineers, technical workers, and employees, are deeply indignant at the treacherous activity of the counter-revolutionary "Association of Engineers." It attempted to hinder the successful spread of socialistic reconstruction, and to prepare the soil for intervention.

"The working class, lead by the Party of Lenin, is victoriously building up socialism. It will permit no one to touch the achievement of the October Revolution.

"As answer given by the 6½ thousand proletarians of our plant we see: 234 hard-hitters registering for the Party, 30 new hard-hitting brigades, 900 workmen who have voluntarily consented to consider themselves bound to work in this plant till the end of the five-year campaign, and the carrying out of the industrial program for the first month a 101,2%.

"We demand that the High Tribunal should continue bringing to light the plans of the intervention; the highest measures of social defence must be applied to all those who seek to re-establish capitalism. We shall answer the treachery of the bourgeois specialists, the plans of international imperialism by more than carrying out the industrial program of the first quarter.

"Long Live the glorious Communist Party and its leader, Stalin!

"Long live the faithful guardian of the frontiers of the USSR, our valiant Red Army! Long live the OGPU!

TRANSLATION

Comsomolskaya Pravda, No. 287, November 13, 1930.

TO REFUSE A PASSPORT FOR LIFE.
THE PROLETARIAT OF THE USSR DEMANDS A MERCILESS PUNISHMENT OF ALL COUNTER-REVOLUTION.
A NEUTRAL ATTITUDE - IS AN INJURIOUS ONE.
SPECIALISTS ARE OBLIGED TO TAKE UP A DEFINITE POLITICAL POSITION.

On the 11th of November an open general city meeting of the Moscow regional section of the VARNITSO (Association of Scientific and Technical Workers) took place in the House of Men of Science.

The vice commissary of Trade, comrade Adomovitch, read a report on the theme: "The position occupied by specialists in our widespread socialistic attack." This report analyzed the activity of the injurious organization: "The Industrial Party," and the part played by its inspirers: the capitalists of Western Europe and the Russian White Guard emigrants.

The report attracted a large audience, the members of which took part in the warm discussions following it. All the orators unanimously declared, that the intelligentsia themselves have in a large measure to carry the responsibility for all open injurious acts. The intelligentsia have so far not paid sufficient attention to these acts; the intelligentsia do not know how to keep step with the necessary progress; they have not learnt to change the methods of their work, and to take part in the socialistic forms of work.

All the orators declared that the specialists should be forced definitely to declare their political position; they have to give up being neutral; because neutrality is another form of injury.

TRANSLATION

Izvestia, No. 313, Friday, November 14, 1930.

THE BOURGEOIS INFLUENCE IN THE SOVIET INTERNATIONAL-LEGISLATIVE LITERATURE

DISCUSSION IN THE INTERNATIONAL SECTION OF THE FIRST MOSCOW STATE UNIVERSITY

PUBLISHING FIRM RANION, 79 Pages, price 1 r.

Unfortunately the booklet which we are reviewing does not throw sufficient light on the whole of the up-to-date and interesting problem of the hostile bourgeois influence in the international-legislative literature. The material contained in the booklet is not complete.......

Let us point to the question of disarmament. This is one of the favorite subjects in our literature for the bourgeois interpreters of international-legislative problems. This book contains curious examples of the works of Kliuchnokoff, Sabanin, Makaroff, Mixkkx Mikhailovitch on this theme......

.... The erroneous viewpoint on the problem of disarmament and the tendency to make a fetish out of it can be seen in the standpoint of the opponents of Prof. Krovin. Thus Levin declares that the problem of disarmament is "at present the fundamental problem of our diplomatic history," and "that the problem of disarmament is one of the most important problems in the midst of the keen class struggle which is being carried on." (p. 48) We see tx that juridical dogmatism is very strong among our young soviet jurists (to use a mild expression), if one of the methods of struggle of the soviet state to attain peace at a given period is declared to be the fundamental problem of our diplomatic history; and if, at the time of the most widespread revolutionary class battles in which the masses take part, international discussions regarding disarmament are to be looked upon as one of the most important problems of a keen class struggle.

TRANSLATION

Izvestia, No. 320, Friday, November 21, 1930.

THE PHILOSOPHY OF THE PRIEST OF PRAGUE
"THE WHOLE WORLD WILL BE SURROUNDED BY THE FLAMES OF REVOLUTION. THE ONLY SALVATION AGAINST IT IS IN RELIGION."

Prague, Nov. 15, The archbishop of Prague, Cordatch, who played an important part in the campaign of the church members against the USSR, made a characteristic statement during a conversation with the representative of the review published by the institute of the League of Nations: "International Review of Educational Cinema Films." Cordatch pointed to the fact that inevitable destruction threatened the capitalist system and that "the bolsheviks were well aware that the present social conditions were a ferment for all kind of revolutionary bacteria." According to Cordatch the world's catastrophe is inevitable. "Great events," says Corditch, "are generally born in blood. In the present society we see signs that blood will be spilt. The soviets in particular are clearly conscious of this; they make every effort to call forth the catastrophe. The time for a world revolution is rife." Before closing his speech, Corditch warned "that all the world would be surrounded by the flames of revolution, if religion should not become stronger." (Tass.)

TRANSLATION

Pravda, No. 324, Tuesday, November 25, 1930.

LET US RAISE THE STANDARD OF OUR MILITARY PREPAREDNESS

Leningrad, November 19th (Our correspondent) In answer to the machinations of the intervention, a series of guilds in the plan Krasny Trekhugolnik (The Red Triangle) have entered the ranks of the OSSOAVIAKHIM (Special section of aviation and chemical warfare). The Comsomoltzy made extra work for the purchase of a submarine. Over 10,000 roubles have been collected for the construction of an air-ship.

In the metal plant named after Stalin the whole military work has been thoroughly investigated. In all the guilds and work-shops military corners have been organized. For the "Ten Days of Defence" the workmen of the Stalin plant have decided to organize a permanent battalion of the OSSOAVIAKHIM, consisting of 1200 men. Also to form a Red Cross battalion, named "The Ten Days of Defence."

In the plant named after Lenin military instruction is widely practised. Besides the workmen, 2000 students of the Factory Schools (FZU) attend it. A military town has been constructed near the factory and a new shooting range opened.

In the plant named after Marx two special brigades of the Ossoaviakhim have been formed. A battalion of men of a pre-conscription age has been organized and a women's battalion is being created.

During the first days of the "Ten Days" 60 new hard-hitting brigades have been formed in the enterprises of Leningrad. They consist of the active workmen of the Ossoaviakhim. On the 22nd of "ovember the ceremony of giving over the 10 airships constructed on the money of the Leningrad workmen will take place.

In the course of the coming five days shooting competitions will be organized between the various unions and within the unions themselves. The physical culture men are collecting during the "Ten Days" Defence means to build a tank, named "Physical Culture," and also to construct a dirigible.

Translation.

Izvestia, N. 308. Friday, July11, 1930.

CREATING A NEW MAN.

Abstract longings have become old-fashioned. Creating a new life is the order of the day; it has surpassed all abstract longings. The world-important event of October - the conquest of the working class, is bringing ever richer fruit.

The Communistic order of things is created for the use of men. It is created by the existing human material. The process of its construction is, at the same time, the construction of a new man. Already now, we can see the fundamental lines along which this reconstruction has begun and will develop ever wider. The proletariat existed before the October Revolution; it was one of the classes of a bourgeois society. In our country the remnants of a feudal order of things were very strong in the midst of this bourgeois society. The cursed heritage of the past is, to a large extent, even in our midst to the present day. It manifests itself in a thousand different ways.

The process of creating new socialistic social relations within the industry in the USSR is remodelling the whole being of the proletarians. Hard-hitters, socialistic competition, and similar facts are not only important for industry itself, but they help the working class to transform its very being. But in the ever developing process of the revolution this transformation must not be only that of the working class. The victorious proletariat must rebuild all the toilers in a communistic manner.

Three stumbling blocks are lying in our pa~~r~~th. The first, the separation of the toilers into various groups: the workmen, the employees, small individual industries and farmsteads of peasants and industrials. The second: the absence of all connection between mental and manual labour. This separation has grown up on the soil of the former class division and on that of the century-old dominion of the oppressing classes. The third: The break between the city and the village; that "idiotic" scattering of strength in the petty individual homesteads, that which separated the psychology of the agriculturer from the psychology of the factory workman, born in the midst of the conditions of a large enterprise.

In the rushing current of our days we sometimes forget how much has already been achieved. It is a good habit of ours to pay more attention to our defects than to the success we have attained. But the "quantity" of our success is growing from year to year, and it will continue to grow till at last "quantity" will be followed by "quality." Let us linger a moment on the fundamental social types of the labouring population.

Our workman, as a proletarian, becomes much more steady, constant; he feels that he has deeper roots. In the midst of a bourgeois economic life the numbers of the working class vary; they increase and they decrease constantly.

The soviet state knows only the continuous increase of proletarians working productively. This has called forth many changes which all point to the fact that everybody is becoming a constant worker, that everybody is breaking with petty individual enterprises, that everybody is becoming a socialistic worker. This furthers the greater consolidation of the working class, it breaks down the very existence of the petty "individual ownership" soul, it creates the New Man.

Here is a characteristic example. Many hundred thousands of workmen have, in the course of the last years, sold their village huts and what remained of their agricultural stock. They brought over their families to the cities, and built small one-story houses for the money they had received from the sale. This process will become even more wide-spread when the difficulties of procuring food stuffs will have been overcome within a few years. The immense sums spent yearly for the building of large houses will help to transform into constant proletarians even such typical "seasonworkmen" as the masons.

The second group - the average and poorest peasants. General collectivization has become the order of the day among 25% of all the villages. Of course a collective farm is not yet socialism, and a member of a collective farm is not the same as a factory workman. But everyone can understand what an immense step has been made from the small individual homesteads with their peculiar psychology, to a well-equipped group of artels, connected by a machine-tractor station. Through the medium of the collective farms, the experience gained in them, and the new organization of labour, socialism is beginning to make its way into the peasants' huts.

Very interesting are a series of cases, (scarcely noticed by the press) when whole villages ask to inscribe all their fields into the nearest soviet farm, thus becoming workmen of that farm. They give up voluntarily their own small collective farm or individual one. For instance, in the Crimea and in other districts, some of the best soviet farms have always enough constant workmen, just by accepting all who ask to join the soviet farm on the above mentioned conditions. The advantages of soviet farms, even compared with collective ones, their higher level of crops, allows them to offer much better conditions to their workmen than any other farms can. The soviet farms in the USSR have by far not yet reached their full development, nor have they so far adopted all the novelties they will in the future.

Collective farms, soviet farms, - these are the preliminaries for creating a new man. The increase of electric power within the last few years, the conquest of the village by electricity in the coming ones, - all this will make an end to the "idiocy" of individual small homesteads. The moment for successfully educating a new socialistic man out of the former small farm owner and their children is at hand.

The third group are the small industrials. Here we have created a type of work which is very similar to that of the factories. In many cases the work is carried out in large industrial shops, containing a thousand or more workers; machinery is also used. In these cases the workmen receive a fixed remuneration, as in the factories, and receive no part of the profits; they also have no right to divide the industrial shop between themselves. Recently a law has been published according to which the workmen of industrial shops containing no less than 30 workers are equalized with the factory workmen in all that concerns housing, foodstuffs, schooling. This measure will tend to develop industrial enterprises. The boundaries between industrial workman and factory workmen are gradually obliterated. Thus the millions of individual industrials will be able to become part of the workmen's class in a shorter time than the peasants will. They must only consent to give up the traditions and interests of individual ownership, which is the source from which the "old man" gains strength.

The employees, - that is, the last numerous category of toilers who have not yet been completely transformed by the wormen into true proletarians. The social break which existed between the workmen and the employee proceeded from four causes: 1. The employees were generally chosen from among the bourgeois and obeyed bourgeois injunctions. 2. The employees were generally better paid than the workmen. 3. The working hours were shorter for the employees, (six hours instead of ten for the workmen.) 4. The distribution of work for the employees was more profitable. (only one shift.)

The soviets changed all this. The employees are now chosen from among the workmen; the young generation is being politically reeducated. The average wages of an employee are nearly equqlized with that of the average wages of a workman, because the wages of the workmen have been gradually raised so as to be on a par with those of the employees. The material conditions of life are becoming similar; they have gradually approached each other and must now rise higher together. The working day of the workman and of the employee is also similar, - seven hours a day, with the hope of this term being still further shortened in the course of the second five-year period. And finally, the work of the employee in one shift is evidently not suitable to the speed of our progress and will have to give way to work in two shifts; machinery will also be more and more frequently introduced into the work of the employees (counting machines, registering machines, etc.) Thus even the outward appearance of all institutions will be changed.

The peasants - the average and poorest ones, - the small industrials, and the employees will have such conditions of work and life as will bring them into close social and psychological contact with proletarianism. The proletariat itself is growing more and more firm and steadfast; it is losing the old traditions and interests of personal business. The liquidation of the kulaki as a class and the expulsion of the bourgeois from trade are the two ever developing processes which sum up the whole picture. In the bitter struggle against all class foes the proletariat has succeeded in drawing all the toilers to itself. Such are the conditions of the historical period which is being unrolled before our eyes. And it, in its stead, pushes forward other problems: that of overcoming the break which exists betweenm manual and mental work, the opposition between the village and the city.

The great increase of speed in the development of agriculture as compared to the program of the five-year campaign has created a great scarcity of quqlified workmen and technical leaders in all the branches of agriculture. It has become necessary that science should be brought over into the enterprises, so that it might satisfy the needs of the latter. It is true that so far the greatest efforts have been made for the building of new VUZY, technical schools, and similar educational institutions; efforts have been made to increase the number of students in the already existing institutions by introducing the continuous labour week, by working in two shifts, by working the whole year through, and by introducing practical work. However, it is growing more and more evident that we shall not be able to solve the problem only by these means. It will be necessary, even now, to organize education on a wider basis in the enterprises themselves, (factories, Soviet farms.) This will include high school and university education. But the problem has another, more general importance.

It is the principle of communism that higher education should not remain the heritage of the few. Every toiler must have the possibility to attain the highest standard of culture, and at the same time to become a qualified specialist. Every workman - an engineer; every farmer - an agriculture specialist. This is the problem we must solve. If we succeed, if we even only partly succeed, it will raise the productiveness of labour and culture within the USSR to an unheard of standard; it will permit us to outrun in a short period and to outrun to a considerable degree all capitalistic countries. But it is not possible to solve this problem by the usual methods employed in bourgeois states.

In all capitalistic states the pupils of all educational institutions only study without producing anything. We wish to give education to millions. It is clear that we cannot tear away millions from productive labour; we can not provide them in the course of several years with scholarships. Therefore we have to introduce another system: "Study and work at the same time." The program of the Party will introduce this as soon as the progress of productive labour will permit us to cut down the labour day to six hours. Then it will become possible to make use of the remaining hours to study theorectically; whereas the work in the factory or in the soviet farm will give the necessary practical experience. There will be no need of building special "homes" for the students; no special scholarships will have to be founded. People will receive their usual pay for their work. They will produce the usual amount of work, and the study of theory will replace the former additional labour hours. When this order of things will be established, every workman, on graduating from the first-grade school, will be able in the course of the next eight years to attain the educational standard of an engineer.

"Employee" and "Workmen," as separate units, will exist no more. Everyone of them will in the course of their life be both workman and employee. Even now certain attempts to realize this state of things are possible. For instance, the number of workmen might be increased to such a degree that they might in turn fulfill the functions of the militia, without damage to the productiveness of the factory. There would be no difficulty in finding the additional number of workmen, if the militia, in their stead, were sent to the factories as workmen. Such instances might be considerably multiplied. There is no necessity to wait till the last workman should receive the title of engineer. Even now we must begin to employ this method wherever it is feasible.

More complicated than breaking the barriers between manual and mental labour is destroying the opposition between the city ~~xity~~

and the village. But this too is one of the necessary steps for the creation of the new man, which the October Revolution will realize. Probably, after some time, the USSR will be divided into a few thousand large agricultural units. The experience gained in the Soviet farms shows that these units will contain about 20 square kilometers each; especially when electric energy will be introduced everywhere. In the middle of this space we shall find habitations for several scare thousands; this will replace the present villages. Such a center may be organized in a cultured manner, similar to that of the cities. In winter the inhabitants will be able to work in local industrial enterprises and workshops in which the produce of the farm may be made use of. It will also be possible to organize a systematic exchange of the workmen of the industrial enterprises in the cities and those of the agricultural farms. But here we are entering upon the realm of guess-work and plans, for which a firmer basis will be forthcoming only in the years to come. The first attempt to solve this problem may be seen in the yearly systematic expedition of collective farmers to work in industrial season enterprises. These attempts will gradually receive a wider scope.

TRANSLATION

A. V. Mirtoff

TEXTBOOK FOR GRAMMAR AND ORTHOGRAPHY

FOURTH YEAR

STATE PUBLISHING FIRM, 1930.

(Extracts)

Page 20, Exercise 70.

Though the church is near, the way to it is slippery, so we always go past it. We have made a club out of the church.

No, I am not little, you will not deceive me, you will not tempt me with incense to enter a church.

From which song are these words?

Do not threaten the priest with the church - He lives from the church.

Page 27.

To Lenin.
He is no more, but he is ever with us.
And always will he be with us.
It is his words that we are speaking.
His will is still a law for us.

Page 31.

The red banner, the banner of freedom,
The symbol of equality, brotherhood and love,
Float high above our heads for the work of the people
Red with the red drops of the workmen's blood.

Page 37.

It is not the rich who feed the poor, but the poor who feed the rich.

SOLEMN PROMISE OF A PIONEER.

I, a young pioneer of the USSR, solemnly promise before all my comrades, that I shall stand firmly for the work of the working class in its struggle for the liberation of the workmen and the peasants of all the world. I shall loyally and steadfastly carry out the will of Lenin, the laws and customs of the young pioneers.

II.

We are blacksmiths and our spirit is young.
We are forging the keys of the future.
Rise higher our heavy hammer.
Strike strong into the breat of steel.
We are the blacksmiths of our dear fatherland.
We only want that which is good.

It is not in vain that we spend our strength.
Not in vain that we strike with our hammer.

Page 47.

Why speak you fairy tales of God's paradise?
We shall know how to build our own paradise on earth.
Not the Gods will give us our happiness,
We shall create it all with our own hands
In the club we shall be taught to live in a commune.
We shall transform life into a festival, a glorious festival.

Page 56.

I shall not go to church to pray,
Let those that are old pray,
I shall better go to the club,
I shall become a comsomoletz.

Page 63.

Join the COLLECTIVE FARMS.

Our government wants every peasant to know how to get better crops. To attain this improvement we must organize all in the village in common; not every one for himself. It will be more profitable to live in this way. The collective farms, the soviet farms, and the cooperative organizations help to improve the crops.

Page 74. THE OSOVIAKHIM .

At the present moment all capitalistic countries are busy making arms for war. An air fleet is being built; poisonous gases are being invented. So the soviet state must also be on the lookout. Anybody can attack it. We must keep this in mind and be prepared for it.

If you want peace build an air fleet. If you do not want others to attack you, be prepared to protect yourself. If you want that the bourgeois should not poison you with gases, build your own chemical plants and be ready to repulse the bourgeois. These are the aims declared by the soviet government; they have to be carried out in life, so as to uphold the masses of the labouring.

During the struggle against the counter-revolution our Red Army was strikingly brave and strong, but this is not enough. The Red Army will conquer only when it will comprise a fleet, aviation, and chemical industry. Without these no army can exist now. Let us uphold the Osaviakhim (Aviation and Chemical industry); - this organization unites masses of the labouring, it helps to increase the military force of the Red Army, which stands on guard for the soviet government.

TRANSLATION

Antireligioznik, N. August-September 1930.

THE RELIGIOUS CONCEPTIONS OF CHILDREN OF PRE-SCHOOL AGE.

The struggle for an antireligious education has become widespread. In some sections it has also become profound. During the last year it has passed over from school institutions to institutions for children of a pre-school age. Antireligious education within the schools has by now acquired definite methods and context; it has, up to a certain degree, shaped itself. This cannot so far be said of antireligious education in pre-school institutions;these have no experience to guide them.

The existing literature on this subject is limited to one booklet by Herne and Tauboer and to two-three articles in the periodical press.

Therefore it is all the more necessary for us to become acquainted with the slight experience in this work gained by some of the pre-school institutions.

The present article treats of the slight experience gained by the kindegarten of the 1st model section of the Narcompross (Com. of Education.) (1929-1930).

The kindegarten of the 1st model station had carried on antireligious education already previously. This work led to the following deductions:

1. Antireligious education cannot be carried on casually, now and then; such work will remain without any effect.

2. Antireligious work must have a deep educational meaning, i.e. it must be related to the context of the daily work of the kintegarten.

3. Antireligious work demands systematic work. It must be a series of active, vividly emotional, organizing moments. (Excursions, manifestations, collections for the construction of an air-plane, etc.)

The desire of the collective body of the station to render antireligious education more profound demanded that it should prepare a strictly thought-out program, such as is demanded by soviet pedagogy. It was necessary, first of all, to study the environment, the family, the children of the kindegarten. Besides the work with the children it was needful to carry on a wide-spread work among the parents.

The study of the environment gave us the following pictures: Within the region of the kintegarten two churches, a house of prayer of the sectarians, and a monastery were closed at the initiative of the population. The buildings of the monastery were given over to a politechnicum. Therefore, it would seem, that the environment would react favorably on the religious conceptions of the children.

The collective body of the station and the members of the council of the kintegarten made investigations regarding the religious state of the parents. 1.Did they posses any ikons? 2. Did the elder members of the family attend divine service. 3. Who of them did? 4. Did they perform religious rites? Which kind? 5. What was their attitude towards the transformation of the monastery into an educational establishment? 6. Their attitude towards Christmas? 7. Their attitude towards Easter and other religious festivals? 8. Were the children taken to church? 9. Did they speak with the children about religion? 10. Did they go to quack doctors?

The results of these investigations were as follows:

1. 50% of the population possess ikons. 2. The majority of the adult members of the family do not go to church. 3. Generally it is the grandmothers who attend church; more rarely the mothers; still more rarely the fathers and the young generation. 4. According to the oral answers given, they do not perform religious rites. 5. Everybody approves of the transformation of the monastery. 6. Of the religious festivals Easter and Christmas are celebrated in one or other manner; some say: "For us it is a festival when we have money". 7. Religious talks with the children are not frequent; but still less frequency are antireligious talks. 8. Some believe in quack-doctore and go to them.

Very characteristic for the break that has taken place in religious beliefs are the following statements of the parents made during the talks with the leaders of the pedagogical collective body:

"Yes, you have troubled us. We do not know whether we are to believe or not. To tell the truth, we do not believe as long as life runs smoothly; but when a misfortune overtakes us, we run to church. Yet we do not force the children to go."

The statement of one of the fathers is interesting:

"I bought the portrait of Lenin and hung it up in the Red Corner (the corner where the ikons used to hand. Note of Transl.); I took off the icons and hung them up in another place."

In answer to the question why he had not thrown them away, he said: "I do not believe; but let them hand. I do not believe, but I hang them up out of principle."

The mother, in answer to the question whether she believes in God, said: "Of course I do. But I do not pray at home and do not go to church. I have nothing with which I can celebrate a religious festival. There is nothing. He just buys some brandy for himself;

and that is all. He cannot drink much as he has to go to his work. So what kind of a festival is it? He has to go now to his night work. Well, how can he go if he has drunk too much. Brandy is poisonous for him. I do not force my daughter to pray. We have given our children to you; educate them as you wish; I do not want to bring trouble into their thoughts. I do not take her to church and do not pray in her presence. Neither do I talk religion with her. Well, but I myself cannot change. I shall continue to do as I want. She - that is another matter; that is your business."

A. Tartar, Admedjanoff says:

"Two years ago I used to go to the mosque; now I do not. I do not celebrate festivals. I have nothing wherewith to celebrate them. Last year I decided with my comrads to go to the mosque. While waiting for the service we sat down to drink a little; then we drank some more. By the time we had finished the service was at an end."

In answer to the question whether he believed in God, he said; "What is there to believe? The priests receive a large salary for the services. Today they came to collect the money we had decided to pay to the mullah. I sent them away. Drat them! I shan't throw away ten roubles. I'll wait before believing in God."

All this material, though by far not sufficient, still allows us to say that all these details of the family environment, the presence of ikons, believing grandmothers and mothers, the celebrating of Christmas and Easter, will call forth religious feelings and actions, if the kindergarten does not organize a profound antireligious work. On the other hand the parents are generally not hostile towards antireligious education("We have given them over to you, do what you think fit, we shall not trouble the children"). This circumstance makes us sure of the usefulness of antireligious work in the kindergarten.

Of course the investigations made among the parents have many defects. First of all they deal only with the outward manifestations of religious feeling (Attendance of church, drunken festivals, ikons.) They do not touch on the deeper sides of the question. Most of the parents, notwithstanding a certain sceptical spirit towards religion, have taken up an expectant position (Lenin in the Red Corner and the ikons in another out of principle). We do not want to generalize this fact for all the parents, we have not enough material for this. But still we dee that the parents have not solved the problem of God definitely; that some of them put off the decision to a later date; that religion is still vital in the depths of their consciousness; that its roots are deep; that it is not always bound up with its outward expression. Therefore it would be interesting to spread the investigations wider; to ask questions regarding morality, communism, etc. This would be all the more necessary, because the sectarians have been working in this region. And the outward expression of religion does not play so important a part in their teaching, as it does in that of the Orthodox Church. A grave and important defect is the absence and that is all. He cannot drink much as he has to go to his work. So what kind of a festival is it? He has to go now to his night work. Well, how can he go if he has drunk too much. Brandy is poisonous for him. I do not force my daughter to pray. We have given our children to you; educate them as you wish; I do not want to bring trouble into their thoughts. I do not take her to church and do not pray in her presence. Neither do I talk religion with her. Well,but I myself cannot change. I shall continue to do as I want. She - that is another matter; that is your business."

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Still, we repeat, the results of the investigations made have given us the means of laying down the program of our further work.

Of great interest are the results of the investigations made regarding the religious and antireligious conceptions of the children.

1. What is the origin of the earth, the sun, the moon, the stars?

2. What is the sky? Has it always existed? How was it formed?

3. Does God exist? If yes, why do you think He does? What kind of God is He?

4. Does anything on earth exist that has been made by God? What?

5. Must we pray to God? Why? Can God punish men? For what? How?

6. Do all people believe that God exists and do they all pray to Him?

Which do you like more? Why?

The investigations were made among children of seven (Group 1), six (Group II), and five-year old (Group III) children. We shall quote the results obtained.

In answer to the first question of the origin of the earth, the sun, the moon, the stars?

(Group I) "It is nature."

"The sun is made of gold and fire. The moon is made out of the sun. The earth is made of coal."

"Everything is made out of fire; the earth is made out of stone; and the stones I do not know from what."

Most of the children answered: "I do not know."

(II) All answered: "I do not know", only some added: "The soul made the sky."

(III) All answered: "I do not know", except two who stated: "When the snow melted the earth appeared." When the snow melted, it became the earth."

(I) In answer to the question why the sun, the moon, and the stars do not fall on the earth, the children answered: "They are attracted. "The sky upholds all'. "They hold to the sky; they have hooked on." "Because they hold on". Most answered: "I do not know."

(II) "They do not fall, because the air upholds them." "They do not fall, because they are the sky." "Just so, - they hold and do not fall." They do not fall, because there is a chain. The soul has fastened to this chain." (The same boy spoke of the soul, as the one who did so in answer to the first question.)

(III) "Because they are not heavy, and the air upholds them. "Because the wind blows them upwards." "They are simply the sky painted in different colors."

"There is a stick to hold them and they do not fail here." "They are not the falling kind." "Because they have no feet."

In answer to the question: What is the sky? Has it always existed? How was it formed? the children answered:

(I) "The sky is air. I do not know. I think it existed always."

"The aid existed always." "The air is not water. I Do not know. "All answered. "Air."

(II) "The sky is air; how it was made, I do not know.. I know that the sun is a large stone." "It is air; it has always been, so that we could breath." "The sky is made out of paper; then there are clouds; the clouds swim, the priests made the clouds." Most of the children answered the first of the question:"Air, and did not speak of the rest.

(III) The sky is air." "From coulds. It was formed from smoke, and perhaps not from smoke." "The sky is there where the birds fly; a man cannot jump so high. From clouds. When it was made it did not exist. They made it and it became." "The workmen build. It did not exist. Out of earth. I do not know."

The questions: Does God exist? Why do you think so? What is He like? What does He do? Where is He? Is there anything on earth made by Him? What? were answered in various manners.

(I) God is not, nothing is, nodoby is. We must not pray, it is not good to do so. It is not beautiful. I was in church once with my nurse. There is no God. He cannot punish. The communist do not believe, the pioneers do not believe, but there are some who do believe." "God is not, He has been driven out abroad. I think so. He is nowhere. There is nothing made by God. I do not know what He is doing in foreign countries. He is with the bourgeois. Not all believe. The bourgeois abroad believe."

"God is not. The angels are. I saw them in church with wings, they are white. They live in the sky. He is not. He cannot punish. How we do not believe. We have grown rich; before, when we were poor we used to pray."

"God is. In church there is His ikon and in the sky. He is with the dead. I do not know what He made. I do not know how. Who does not obey, fights, swears. Half the people believe. We must not pray. Those that do not believe are better."

"God is, - God is in church. We must not pray; God is on the side of the "White". Old women believe. God takes money from the workmen. God can punish."

who did so in answer to the first question.)

(III) "Because they are not heavy, and the air upholds them. "Because the wind blows them upwards." "They are simply the sky painted in different colors."

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(I) God is not, nothing is, nodoby is. We must not pray, it is not good to do so. It is not beautiful. I was in church once with my nurse. There is no God. He cannot punish. The communist do not believe, the pioneers do not believe, but there are some who do believe." "God is not, He has been driven out abroad. I think so. He is nowhere. There is nothing made by God. I do not know what He is doing in foreign countries. He is with the bourgeois. Not all believe. The bourgeois abroad believe."

"God is not. The angels are. I saw them in church with wings, they are white. They live in the sky. He is not. He cannot punish. Now we do not believe. We have grown rich; before, when we were poor we used to pray."

"God is. In church there is His ikon and in the sky. He is with the dead. I do not know what He made. I do not know how. Who does not obey, fights, swears. Half the people believe. We must not pray. Those that do not believe are better."

"God is, - God is in church. We must not pray; God is on the side of the "White". Old women believe. God takes money from the workmen. God can punish."

"God is not. I know. I know. He is the priest in church. He uses incense. He is with the dead. I do not know what He has made. Not all believe; father does not believe: mother believes. I do not believe. Those who do not believe are better; they are for the workmen"

"God is not; Mama told me so. He is in church and in the sky. I do not know what He does. He can punish. I do not know how. If you do not believe in Him you will die. Not all believe; I do not believe now, but before I went to the kindergarten I believed. Those who do not believe are better."

(II) "God is not; women have invented Him. He is not, there is nobody to pray to. Some believe, some do not. I like those who do not believe."

"God is. He is so tall. He walks in the streets. He rides in the tram; I saw;

"We must pray. Mama took down the ikons; mama does not pray; the neighbors pray."

"They say: "You must pray." I pray. God is in church. God does not punish. Not all people believe."

"In the sky there is no God; God is in the church. I saw myself. We went to church with mother; I drank there something red, mama took me to communion. God is so..well the priest is dressed up as God; he opens the door, he was dressing behind the door , he comes out and represents God. He came out dressed up and gave to each of the children in turn. The children cry, ray, they do not want to drink, but he gives and gives"

In answer to the question: "Do you believe in God? "No, I do not love Him."

(III) "I do not know what God is like. Grandmothers pray, but that is not necessary for all."

"He is. We have Him in our house. He is all dark. His eyes pierce. He is in our home in a glass cage. It is necessary, because people believe. He can. I do not know. I do not know. Not all. Those that believe grandmothers. I do not wish."

"Yes, I have guessed. Out of glass. He works. In the sky, if we our tongue, He will come out of the sky and cut it off. The white snow falls from the sky; He made it then. We must; if we do not pray, He will cut off our tongue. He is angry. Valia and Maroussia believe.; we all do not believe:mother Axinia, Tania, well ... and I. He is for the Bourgeois. I saw Him. He was walking with a cross and had an apron, He went to the graveyard. Some do not believe. They do not believe, because He is for the bourgeois."

"In church. He gives us honey. He sings songs. At home mama put God into her pocket. All the others say: "God is: he buries, christens, goes to the graveyards, He is in church."

"In church. He gives us money. He sings songs. At home mama putGod into her pocket. All the others say:"God is: he buries, christens, goes to the graveyard. He is in Church."

Such is the material obtained from our investigation. It must show us the fundamental lines along which we are to work. You see, that the material is most interesting, all the more so, because, so far, nothig has been published regarding the religious and antireligious conceptions of children of a pre-school age.

In analyzing these conceptions, obtained through our investigations, we see that the antireligious tendencies among our children are rather strong. Most of them correctly look upon Him as upon the "God of the bourgeois." This deduction allows us to insist on explaining the class character and essence of religion according to the program laid down my Marx and Lenin. This must be done even in the pre-school age. The children are considerably prepared for this.

The analysis of all the children's conceptions concerning God shows how very primitive they all are. For them God is the ikon, the priest. Therefore, it not difficult for the teacher to dispel this fiction.

On the other hand we notice that the children are not deeply bound up with the ceremonial part of religion; here also it will not be difficult to introduce antireligious education.

There is another circumstance which we must fully take into consideration. The children lay stress on whom they like more. We must keep in mind the interest which the children of a pre-school age have for the pioneer organization; we must make use of the godless character of the latter.

Lastly, the analysis of the children's conceptions regarding nature points to a low standard in this respect. Even if we do not find direct symptons of a religious explanation of natural phenomena, still there are often false, and especially unstable enough for an old grandmother to try and replace them by religious ones. The teachers must keep in mind the desire of the children to have all that surrounds them explained to them. Even if the information given is very elementary, it must still be forthcoming.

The general deduction arrived at must be:

The SVB (Association of Militant Godless) is right when it insists that antireligious education should be introduced from early childhood, because the religious conceptions of children of a preschool age are vague, unformed, and therefore, it is all the more easy to replace them by correct materialistic ones. (We do not even speak here of the necessity of antireligious education from the standpoint of the class struggle among the growing generation.)

The method of investigation, that of asking questions of the children, is not at all ideal. It is a primitive, simple method. It is necessary to carry on these investigations in the midst of the work itself, in the natural environment of the children's development, for here the results will be more direct. The hourly daily observation will help to control the antireligious development of the children and direct it into a desirable channel. Of course, the method adopted by us must also be used, and we think that for the beginning of systematic work it has been of great aid, but for the above mentioned educational aims a constant observation of opinions, actions and causes of these actions must be undertaken. The use of both methods will give us a truer picture of the development of the children, and also of the methods and content of the work carried on among them.

This is what we have done in our further work, beginning it from one particular moment, which we expressed as "Taking part in the struggle against the bourgeois and the priests."

The fundamental aims were:

1. To reveal to the children the class character of religion.

2. To create among the children a hostile attitude towards religious and church ceremonial and festivals.

3. To awaken among the children a desire to struggle actively against religious festivals and the superstitions connected with them.

4. To call forth among the parents a desire and a readiness to help us in the antireligious education of the children. The elder children of the kindergarten invited the younger ones to make an excursion into a former church transformed into a technical school. Many of the children were witnesses of the transformation. In the building we saw a series of rooms in which the inhabitants were living a life full of interests that stood in opposition to the outward appearance of the building. The students hurried up and down the stairs; there were mahy, many of them. In the cloak-room the overcoats were hanging "just as in school." In the dining room preparations were made for dinner or lunch ("Just as in our school"). Instruments were hanging on the wells of the dining room; some of them the children recognized; the unknown ones awakened interest ("What does one do with them?").

A few tables were made out of the former window casements were standing here. Grest interest was shown to the room in which a laboratory was to be established, in it was a row of tables with pipes running along the floor. The children did not quite understand what it meant, but the tables and the pipes awakened their interest. "Les us have another look." They touched the pipes, sat at the table and pretended they were working with the gas.

One of the former aisles of the church, in which one used to pray formerly, is now a living corner with an aquarium, in which a frog was goggling at us: "With what do you feed it? Where did you get it? Why are there no fish. Will there be any birds?" asked the children. The aquarium was standing on a table upon which formerly the Bible used to lie (Analoi). Its outward appearance has been preserved.

An immense room with a scene, the club, has been arranged out of the upper church where formerly the congregation used to pray. "Here the meetings and the theatricals take place," explain the children.

A few hundred machines standing here spoke for themselves:"Many will work here." The new life of the old building was comprehensible to the children:"How good is all that the workmen do."

A series of children's drawings showed us that the excursion was interesting and understood by the children. They asked us questions "We have ikons" Why are they necessary?" Is the ikon - God? "Is the priest God?" "Who believes?" "On whose side are the priests?"

The impressions received made the children test and clear up their ideas, ask questions of their parents, their teachers.

The next day the following question was asked of the children: "Is there a God?" During the talk the class essence of the origin of religion and its attitude towards the interests of the workmen was explained.

The next excursion (With a telescope) to find out whether "there is a God in the sky" has been put off till Easter.

Great excitement was caused among the children of the kindergarten by the unexpected news that an aviator would come. The children were told this during their walk. They quickly threw off their coats, caps, shawls, and all ran to look at the aviator, to touch him, to prepare the room for his reception. He was asked to relate what he saw in the sky during his flying. He made a short story about the flying of his airplane; related how formerly the church members prevented people from making attempts to fly; how they persecuted those who tried, but how the daring ones did not obey, built flying machines, tried to fly; he related how they fly now and what they see in the sky. Questions poured upon him from all sides. Even those children who always kept silent during numerous meetings asked questions. Everyone was burning to receive an answer to his question.

"Are you an aviator? Do you fly?"When you were high, high up, what did the stars look like?" "Did you fly above the clouds? Can you touch a cloud with your hands?" "What is behind the clouds?" "Is there air high, high up?" "Why do you wear a sweater?" "Is it cold or warm in the sky?" "There is no God there, is there?" "Why

"Why have you got a leather strap". "Why have you a blue badge on your sleeve?" "What does an aviator do when his airplane breaks?"

All these impressions prepared the children to decide the next talk to help the pioneers and the comsomoltzy to struggle against religious festivals. The children informed the pioneers of this decision during a meeting with the latter. The pioneers related to the children about their work during the antireligious Christmas campaign, and a resolution was passed to organize a manifestation against "Christmas-trees."

The neighboring kindergarten were drawn into this manifestation. 160 children took part in it, also some pioneers and 12 adults carrying slogans. The pioneers hung up bills on the gates of the houses: "Religion - is poison". "Protect your children." etc Those who met us smiled in sympathy; some watched us in silence, and some protested: "The devils, now it is the children they drag in. You'll freeze your hands."

Talks, excursions and manifestations drew attention of the children to the manner in which they were to stand towards religion. The results became soon evident. The following conversations could be frefuently heard among the children.

"Do you believe?" "No?". "We are not on the side of the priests, we are on the side of the workmen." The following scene is characteristic: Tania says to the lady-teacher: "L.N. I shall invite the children on the day of my angel (names day). A boy interrupts "That is a priestly festival." Tania become thoughtful; the next day she declared:"Children, "I said tomama that we do not make a festival on the day of our angel; she said we could make a festival on my birthday.

Vera (five years old) asks all the inhabitants of the house whether they believe; every day she informs us of the results: "I told an old grandmother in our courtyard that there was no God and she called me to her room and showed Him to me. Only He was wooden and a little black." "An uncle, a workman also lives with us; he says he believes in God. It happens some times.

The children want their convictions to manifest themselves in acts: "L.N. I told them at home to take down the ikons, but granny does not want. Mama and Papa do not believe, but granny and Polia do. I shall get down the ikons and chop them to pieces." - "Mama does not allow me to sing the song: "We are living in a land of soviets.", but I continue singing it." - "Papa wanted to make a Christmas-tree for me, but I advised him not to." - "I said the same thing; let the trees grow." "Wehshall build houses."

The parents also speak about the children's desire to be active. "Oh, didn't Murik make us laugh today! Both we and the neighbors laughed. He is a clever boy, likes to think. He came and

"Why have you got a leather strap". "Why have you a blue badge on your sleeve?" "What does an aviator do when his airplane breaks?"

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The parents also speak about the children's desire to be active. "Oh, didn't Murik make us laugh today! Both we and the neighbors laughed. He is a clever boy, likes to think. He came and said: "There is no God, the ikons are useless and we must take them down." Just like this he said it al, we all laughed so much." "I tell Lussia: "You just draw, you have been given to prepare your lesson, so just you draw." But she, it seems does not like to draw, and so she suddenly said: "Don't force me to go to church, you don't force Tolka; he is an "Octebrenok". There is no God and don't force us to pray."

"I was about to go to vespers. Luisska never lets me go without crying. But this time she suddenly blurts out, and before all the neighbors too: "Go, go, only stupid people do, I shall remain at home. and she did not cry at all this time. The neighbors wer surprised at her, what a clever girl she has grown to be." -"My husband went to a meeting and took Shurik with him with him. Shurik began singing: "We do not believe in Gods." This pleased everybody very much. They praised Shurik: "It shows that he understands all." Shurka taught his sister, two years old to sing: "We do not believe in Gods." The mother is pleased; she smiles: "L.N. listen how Shurik has taught Zinka to sing: "We do not believe in gods." Well Zinka, began to sing." "I do not believe." said a mother. "Still I am sorry they pulled down the church bells; it was so pleasant to listen to them."Her son, four years old, heard these words and said: "If you are a communist woman you would not have said these words."

Under the influence of the children two families took down the ikons during the anti-religious campaign. The work with the parents was also carried on. Duringa parent meeting a report was read:"The Five-year Plan and Religion."Then the kindergarten program was read out loud and the question of the participation of the children in the antireligious campaign discussed; also in how far the help of the parents could be counted upon. An antireligious social was organized by the collective body of the school, with the aid of the parents and the older pupils. Theatricals were organized and explanations regarding them given. There was also an artistic program. It was planned so that the parents should take as great as part as possible in its organization. Some of the believing parents also attended the social; they remained till the end and enjoyed the fun.

Our experience is so far not extensive, but taking into consideration the short period we have worked, we have gained much from it. We think it will be of use for other kindergarten as well. It is necessary and important that our deductions should be corroborated by the experience of other kindergarten. We hope that an article treating of this experience will appear in the journal "The Antireliguiosnik."